THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

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Foreign Correspondence.

THE MAY MEETINGS.

FROM OUR ENGLISH CORRESPONDENT.

THE LONDON MISSIONARY SOCIETY.

The fifty-first annual meeting of this Society, held on the 9th instant, was, indeed, a high festival, calling forth emotions of holy joy and thanksgiving, strengthening the faith, animating the hopes, and stimulating the labors of those who wait for His appearing. The proceedings and the Report constitute an embarrassment of riches—masses of precious ore—which cannot be condensed. Sir E. N. Baxter presided, and well sustained the honored name which he bears. His address was marked by Christian simplicity, the spirit of faith, and of brotherhood and fellowship in the Gospel. He was especially interested in the exertions of the Society for Africa. He took the condition of that continent, comparatively isolated, unknown, uncivilized, to be one of the most marvelous instances of the fulfillment of prophecy which we have at the present day: a curse had rested upon it, but a better day now dawned.

The Report was cheerful and congratulatory in its tone. Of 170 missionaries, only one had been lost by death during the year; there has, in the same time, been an *increase of native agents*. The various stations were passed in review, and characterized. In Polynesia, the hindrances from the injurious influence of the French were noticed. In Southern Africa, the beneficent influences of missionary labor were recorded, and the recent important geographical discoveries of Mr. Livingston noticed, as opening wide and important fields of labor. In respect to India, the proposed withdrawal of government support to Juggernauth, and the abolition of the law imposing pains and penalties upon the Hindoo convert, were noticed as signs of progress and causes of thankfulness.

The financial statement exhibits:—income, £62,545; expenditure, £64,489. Having read that portion of the Report which referred to the work of translation, the Secretary addressed the Chairman, begging his acceptance of certain volumes of the Holy Scripture, translated by the learned and laborious missionaries of the Society:

"The First, is the New Testament and the Psalter in Sitchuana, translated by Robert Moffat; the Second, the New Testament in Malagasay, translated by Griffith, Freeman, and their now departed brethren in Madagascar; the Third, the New Testament in Samoan, translated by our Missionaries collectively, now laboring in that Island; the Fourth, the New Testament in Rarotongan, translated chiefly by the lamented John Williams; and the Fifth, both the Old and New Testament in Tahitian, originally translated by Nott, Davies, and others, and more recently revised by Messrs. Howe and Joseph. (Cheers.) These translations are altogether *unique* in their character; that is, so far as regards external form, and rules of construction, the language was formed by the Missionaries for these several nations."

The Secretary very forcibly described the process by which these great results were obtained; not by the aid of books, and the appliances of learned leisure, but by stooping to the suffering, privation and degradation of savage life, among tribes to whom letters and the written form of thought were wholly unknown.

Rev. Dr. Vaughan proposed the first resolution, which had reference to the Report, and concluded in the words of inspiration: "Not unto us, O Lord, not unto us, but unto Thy name give glory." It may be noted, that at almost every meeting, the form and pressure,—the moral and intellectual aspect of the age, appears to have preoccupied the minds of speakers, and has given a peculiar tone to the meetings of the year. Dr. Vaughan is in the fore front, at the head of the Christian literati who are doing battle with the modern forms of infidelity. As editor of the *British Quarterly Review*, he has nobly sustained the character of Christian literature, and vindicated the religion of the Cross. He, too, on this occasion, spoke on the character of the age, out of the fullness of a richly-stored mind, and with the power of sanctified intellect. The great peculiarity of his speech was, that he extracted hope out of that which, to some, almost tends to despair, and was able to see the working of Him who "out of evil still educes good."

He spoke of progress—of progress in science; of progress in the moral world; of his confidence that it was moving on and on, not precisely according to our order, or our wished-for pace, but to a better order and with a better pace:

"One of the points on which I think I can see how the mind is really making progress towards its destined state, in connection with our world, is this: our philosophical men have all now pretty nearly been driven away from the idea, that the religious sentiment—as it is called—the susceptibility of religious feeling in men—is something fictitious—something that is called forth by the arts of priests and lawgivers. That wonder of our wise ones has now pretty well seen its day, and the conclusion admitted almost everywhere is, that there is imperishability in man's soul, demanding a religion with as much uniformity and certainty as the body demands its food: that the great choice in future, therefore, everywhere, and through all time, must be, not between some particular religion and no religion, but between a better religion and a worse; between religion that shall have come into man's soul through the influence of light from Heaven, and that which he will have called forth from that soul itself to meet, as he best may, its imperishable instincts and cravings. Now, if this be true, it presents to us a world as it were like ears ripe to the harvest; for all this imperishable susceptibility is there; and it remains to be determined whether it shall be acted upon by false ideas of religion, and tortured and degraded, or acted upon by just ideas, and thus purified and ennobled."

Dr. Vaughan beautifully illustrated the character and the power of this imperishable susceptibility, by a sketch of a learned and highly intellectual Hindoo Rajah, with whom he had recently conversed, and who had described the early influence of his mother and her passionate and eloquent entreaties to dissuade him from rejecting his religion and adopting Christianity, and from it drew this inference:

"'Ours, I am sometimes tempted to think, is the age of Julianism restored; that is, it is an age in which philosophic men, intellectual opponents of Christ's Gospel, after the manner of the Emperor Julian in past times, are seen to have lost all hope of dealing with the Gospel effectually, except as they become, in their way, very religious; except as they take up the praises of the Gospel, and the modes of the Gospel, and affect the spiritualism of the Gospel; only as they can be better than that even good thing, as the world admits the Gospel is, can they help to put an end to the Gospel. (Applause.) Now, I should mention this is a sign of the power of the Gospel. Would these men be in this mood if they were not shut up to it? What is it that has shut them up to it? It is this:—Christianity in the loftiest development of man intellectually and morally—(cheers)—and they are trying to rival that development of man, and they can only do it by putting on a mask and looking like it."

Dr. Vaughan believed that God had work to do for infidelity, and that He would direct it against that dire superstition and priestcraft which are the great enemies of man. He said:

"What a mighty achievement is that which is accomplished where you have destroyed the power of priestcraft—where that power comes before you in connection with Buddhism or Hindoism, or with any other work of idolatry; *ah! or in Romanism, or Tractarianism, or any of those isms which have in them, as their great principle, that man's soul should be put into the hands of his fellow-man.* (Cheers.) I know what the magistrate can do. I can look him in the face; and if he be armed against me, and resolved to put forth the utmost of his power, I can say, 'I see the length of all that thou canst do; thou canst put restraint upon this body; is is in thy power to consign it to its dungeon; its pallet of straw, its stinted fare; ah! this poor flesh thou canst make to bleed and writhe with torture; thou canst destroy this body; but after that thou hast no more thou canst do. (Cheers.) The body destroyed, the soul is free; the outer dwelling crumbling to the dust, the wings of the inner spirit are outspread, and all is free.' (Cheers.) But I cannot take this ground with the priest. No; if my conscience be in his hand, body and soul are his. (Cheers.) He can make hell from beneath move to do his bidding, and to scare my poor soul with midnight horror; he can people endless duration with the furies and the terrors awaiting me. I cannot defy him as I can defy the other.

"Now, the great war that is waging against this kind of tyranny by civilized men in heathen countries, by heathen civilized men in Christian countries, by infidel civilized men—the war that is waging against it is a war waged for God and humanity, and therefore I can look to it with some encouragement, painful as I may deem it in many of its bearings."

Dr. Wardlaw followed. His address was plain, practical, evangelical. He particularly insisted upon three things, as inseparably necessary to success in missionary enterprise: the doctrine propagated must be the doctrine of the Cross, in its virtue and in its simplicity; that the missionary should be actuated by the determination of the great apostle of the gentiles, to know nothing wherever they go save Jesus Christ, and him crucified; that when the simple truth is proclaimed, it should not be forgotten; that it depends on influence from above to render it effective.

Dr. Leifchild moved a resolution, referring to the removal of disabilities in India and the withdrawal of government support from Juggernauth. After a reference to himself and other old friends of the Society, whose power to do was not now equal to the will, he adverted to the agitation which pervaded the world, and the disorganizing agencies which were at work, and said:

"We know the meaning of this mighty moral earthquake—the shaking of things out of their places—this earthquake greater for extent and continuance than any that has yet been since man has been on the earth—so mighty and so great, we know what this commotion portends; for we have heard a wise saying, 'I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is.' 'I will shake all nations, and the desire of all nations shall come.' Yet, once more, I shake not the earth only, but also heaven.' And this word, 'Yet once more, signifieth the removing of those things that are shaken as of those things that are made'—made by man—that the things which cannot be shaken, the kingdom that cannot be moved may be introduced and remain. (Cheers.) Not only we, but men of every caste and of every clime, are impressed by the unusual aspect of the world with a deep and undefined sentiment, that we are hastening on to some great crisis—that a new era is coming on the earth. What is that but the new creation of the world in righteousness by Jesus Christ? Or by arrival of that state of things we can no more doubt than of anything that has already taken place.

"Have all the prophecies respecting the Christian religion up to the present period been punctually fulfilled, and can we doubt the fulfillment of those relating to the future? There will come a time, by the spread of the Christian religion, when there will be a universal cessation of war among the nations, the universal knowledge of the true God, the universal worship of that God and of His Christ, and the universal brotherhood of men of holiness, and happiness, and joy."

The Hon. and Rev. Baptist Noel next dwelt upon the certainty of the removal of every obstacle to the final triumphs of the missionaries of Christ, and pointed to the important changes in the prospects of missionaries which a few years had effected. These favoring circumstances and past successes were urged as motives to exertion; and the certainty that the cause was the cause of God, contributed at once to promote His honor, and the welfare of our fellow-creatures should induce them to be thankful for every measure of success, and to look at every obstacle removed as leaving them the more free for exertions, and to communicate that pure belief in the only wise God, to secure which would make the world one family.

The Rev. W. Clarkson, missionary from India, spoke emphatically of the removal of two great hindrances of the temple tribute. He said:

"Annually, from the treasury of the British magistrates in India, 28,000 rupees go out for the support of this idol, which is every year the occasion of the death of at least from 10,000 to 20,000 of our fellow-men. Annually, for the last 600 years, ever since that temple lifted up its fire towards heaven, as if to draw down vengeance on the land, there have been, on an average, from 100,000 to 150,000 worshipers, and one-tenth of that number is computed to have died by the way to it, or on the road from the pilgrimage. No wonder, then, that we are called to raise our Ebenezer this day; and say, 'Thus far the Lord has helped us on.' (Cheers.) And this has been done—I say it advisedly—by the instrumentality of the churches of God in India and in Great Britain. The Baptist Missionaries, year by year, have sent forth their manly protest in our Indian periodicals, and lifted up their voices and cried against this mighty abomination. Therefore, we have to learn our own duties, under God, in subduing every form of evil."

He then described the prolonged opposition to the law by which it was proposed to secure to native Christians their rights; the opposition of the vast Indian communities, and the opposition of the East India Company, reflecting native opinions. But the united efforts of Christians in India and at home had triumphed. The earnest missionary there demanded, 'Is there not a cause?' and thus pressed the increased responsibilities of Christians:

"Wherefore have they sent abroad their mandate from the Himalaya to Cape Comorin, proclaiming that India's converts are free, and saying to them, virtually, 'If you will, you may embrace Christianity.' No courts of ours shall despoil you of your property; you shall have redress.' Why, but that the Church of the living God may tell them what Christianity is. Our courts are open to the Hindoos; but we want, first of all, the courts of God's house. We want missionaries. If God has opened India by his mighty Providence—if he has acted on an unprecedented scale—if he has, for the first time in the history of nations, rendered two hundred millions of people, more or less, directly subject to the British people—is it too much of us—is it too much of the feeble representatives of the mass of India's humanity to say, We want something more commensurate, on your part, with the mighty operations of Divine Providence. All the wrongs of India, the bare sound of which has made Exeter-Hall resound again and again, have been hushed. There is scarcely a difficulty or obstacle now lying in the way which we can ask God to remove out of it. I believe God has taken away the stone that once lay at the door of the sepulcher of India's entombed sons. Why? That the Church of God might say to them, Rise, and come forth full of spiritual life! God has taken away the bands and the grave-clothes that were wrapped around India. Why? That we might make them as living men in the land of spiritual life. But what is wanted! The great thing—the climax of India's history—the great exigency of her vast myriads—that is wanted. God has done all. Man, so to speak, so far as Government is concerned, has done all; and we look to you pastors—we look to you students—we look to you mothers of Israel—daughters—pillars in the temple of our God—we look to you to carry on the great design of Providence, and bid India as it is civilly free, to be free with the liberty of Jesus Christ."

"Warriors of England! I wish there were some here, but I do not see them, I would say to them, When will you give up your swords? But, Ladies of England, here you are, in rich, full abundance, and we say to you, When will you give up your ornaments for the Lord's cause? In Googerat there was a castle inhabited by Portuguese people. It was besieged by Indians. The besieged were placed in such hard straits for implements of war, that the Portuguese women, while they assisted in all the martial operations going on, melted their precious plate and jewels, which they brought from Portugal,—vast doweries of plate—to sustain the siege, and defend their own people. Oh! in the mighty siege going on against the several forms of Antichrist. Oh! in the mighty battle which the sacramental host of God's elect is waging against the myriads of earth—ye daughters of Israel—ye mothers of Israel—show to your brothers, show to your fathers, show to your friends, that you will first take the lead in real consecration and self-denial, and let the ornaments be melted and cast into God's treasury for carrying on this spiritual conflict."

India, its characteristics, the vices and the wants of the people, were then forcibly delineated, and the joyous times which the speaker had passed with converts, and the self-sacrificing spirit of some of them were described. The speaker very impressively urged the necessity of faith and perseverance, and drew an illustration from a place in Southern India, where the people sowed for three years before the vivifying rain and the abundant harvest was given. So would it be with the spiritual husbandmen. The liberality and self-denying spirit of Hindoo converts was illustrated by several striking anecdotes, and their example presented for the imitation of churches at home.

The Rev. Dr. Katterns represented the Baptist Missionary Society; and while expressing the cordial sympathy of his brethren, very felicitously characterized the distinguishing peculiarities of the London Missionary Society:

"I have often fancied, and I am disposed to think, that it is no mere fancy, but a sober truth, that God has dealt with our various Missionary Societies just as he deals with individuals. As he gives to individuals various qualifications and endowments, so, as it appears to me, has he given also to each Missionary Society distinctive characteristics. Yours have been the men of enterprise, the men of indomitable courage, the men of indefatigable patience, the men of well-directed industry, the men who have thought no labors too great, no journeyings too hazardous, to be undertaken for the cause of Christ. Yours have been the men of universal information, masters of that wisdom which is wanted in everyday-life. Yours have been the men who have mainly contributed to create a Missionary literature. Yours have been the martyrs of the Missionary enterprise. Yours have been, in one word, the Williamses and the Moffats—men, whose very names exhibit to us what I am apt to think may be regarded as the highest type of the Missionary."

Adding, that we must live and labor together as those who are engaged in a common cause, and are striving for a common object. For in proportion as we are united in heart, united in prayer, united as far as practicable in effort, will the world be the better for our union, and God be glorified in our work.

There was an evening meeting held at Finsbury chapel, Dr. Raffles presiding. The addresses there delivered were earnest and practical in their character. The Rev. R. Jones, missionary from Jamaica, described the condition of the churches in the West Indies, and said they would bear comparison with those of this country. He mentioned interesting facts; among them, that

"During the last ten years, his people had contributed £2,560 to this Society. The negroes had suffered much from the mercantile depression. Some of them had been cheated out of ten weeks' wages, in addition to which they had been taxed to bring over large bodies of Coolies to compete with them for labor. In the West Indies, however, there was nothing to discourage a true Missionary of the Cross. The trials the converts were now enduring were essential to test the reality of their piety, and they were sustaining the test."

AGRICOLA.

IRELAND.

BY OUR IRISH CORRESPONDENT.

POLITICAL PARTIES AND SECTARIAN SPECULATIONS.—A batch of bills is passing through the English parliament, which will hasten the progress of social changes in Ireland.

The tenure of land will soon be divested of most of its legal mysteries. The support of the poor is now becoming the heaviest burden on property; and thus society is forced to make an effort to save itself, by providing employment and promoting industry.

Party processions are being abrogated. Orangemen are in many places burning their banners, and dissolving their societies; and John O'Connell again intimates that the repeal rent is so low, "the hall must be closed!"

Two of the most remarkable of our new measures are the extension of the suffrage, and the abrogation of the Lord-Lieutenancy.

By the former measure, a great concession is made to popular claims, and a vast increase to the political power of the people. By the latter, the sham royalty of our Irish court, with all its corruption, is swept away, and a real union, so far, effected between the two islands.

Dublin castle has long been "a sink of corruption" in political matters—a focus of intrigue and back-stairs jobbing to the leaders of all parties, and concerning all subjects of ecclesiastical preferment and other perquisites of government patronage.

In the recent events of our little island history, this system has worn itself out, or rather, has worn out its local machinery.

The Lord-Lieutenant played off the Orangemen against the repeal rebels; and again sacrificed the Orangemen to conciliate the priests; and between them both compromised himself, so that he and they have become defunct together. Like the Kilkenny cats of old, they have devoured one another, all but the tails; and are kindly giving the country a happy riddance of very expensive nuisances.

In connection with the new political movements, the clergy of the different communities are paying a suitable attention to their own affairs.

The Established Church urges, with but faint hopes of success, for a share of the parliamentary grant for "Church Education," separate and distinct from the national schools; and at the same time, some of the prelates and superior clergy are laboring to get the government of the church, in some things, removed from the hands of the English privy council, and placed in their own!

The political conservatives and aristocratic placemen among the Roman Catholics and their friends, are sanguine in pressing for a government provision for the Irish priests, "without compromising their spiritual independence." They would be good enough to relieve the Treasury of half a million sterling per annum, without giving the privy counsel the trouble of auditing their accounts! Considerate souls! they ought to give Pio Nono the benefit of their wisdom on financial schemes and the ways and means of political economy.

Our Presbyterian brethren, too, while duly averse to the honors of black prelacy, and as loud as any in denouncing anti-christian errors, have a practical eye to the main chance. They want more government money, and would dispense with a large share of the government supervision which they have enjoyed by getting the bounty.

Their part of the present movement is somewhat peculiar. The anticipated breaking up of the viceroyalty and its organized abuses, has warned several employees to be beforehand with their master. They have fled before his Excellency had got notice to quit, and they have taken public money, to various amounts, along with them.

Among these defaulters, gone to America, or to be found "nowhere," is a rather notorious character, who has been for several years a man of all work in the Secretary's office, and in the affairs of Irish Presbyterianism, to which he was peculiarly devoted.

He has been entrusted with the administration of the "*regium donum*," and has, from time to time, induced the government to introduce "rules" and conditions "very galling" to the ministers of the General Assembly, though they took the money, and did as they were taught.

The departure of this gentleman has been the signal for a vigorous application to the Lord-Lieutenant for the recovery of "lapsed bounties," for "a modification of the rules" concerning the receipt of "Donum," &c., as the following report will explain:

PRESBYTERIAN SYNOD OF DUBLIN.—The Synod of Dublin held its annual meeting in the Scots church, Mary's-abbey, on the 14th instant. Rev. Samuel M'Cutcheon, of Longford, was unanimously chosen Moderator.

A memorial was presented from the Presbytery of Cork, in regard to a fund of £5,000 arising from lapsed bounties, and praying the Synod to nominate a deputation to wait on the Lord-Lieutenant to solicit his Excellency to have said fund placed under proper management and applied to proper objects. The prayer of this memorial was unanimously acceded to.

The subject of the *Regium Donum* being brought forward, it was unanimously resolved, "That the Synod earnestly recommend the General Assembly to take into their consideration at their next meeting said regulations, with a view to their modification; and also that it would be for the advantage of the Presbyterian church the *Regium Donum* were received by each minister directly from the treasury, saving the interests of the present agents."

The state of the Home mission occupied the attention of the Synod, who resolved, "That a committee be appointed to inquire whether any and what improvements can be made in the mode of conducting the operations of the Home mission."

Thus we try to "build up Zion" here! Oh for a vigorous mission of American Christianity and Christian liberty to poor Ireland!

IERNE.

Domestic Correspondence.

GENERAL CONGREGATIONAL ASSOCIATION OF IOWA.

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, Iowa, June 11, 1850.

To the Editors of the Independent:

GENTLEMEN:—The General Congregational Association of Iowa commenced its annual session in this place on the 6th inst., at 7½ P.M., and adjourned on the 10th. There was an unusually large attendance from abroad, and the meeting was one of peculiar interest. The names of twenty-four ministers and eleven delegates from the churches were enrolled as members of Association. Rev. E. M. Kellogg represented the General Association of New Hampshire; Rev. R. C. Bristol that of Illinois; and Rev. H. H. Bensen the General Convention of Wisconsin. A message was received from Rev. Mr. Marks, delegate from the Synod of Illinois, who set out but was unable to reach here in time to attend the meeting. Messrs. Weed, agent of the A. B. C. F. Missions, C. Peabody, of the American Tract Society, and Mr. Corkhill, of the American Bible Society, were also present. Fifteen ministers from abroad were invited to sit as corresponding members, among whom were Messrs. M. P. Squiers of Geneva, N. Y., Shepley of Maine, Ford of New York, &c.

The session was opened with devotional exercises, conducted, according to custom, by the pastor of the church, and continued one hour. After which the Association was organized by the choice of Rev. Wm. Salter for moderator, and Rev. Messrs. Robbins and Keith for scribes. A committee on overtures was then appoined, and the Association adjourned to 8 o'clock the next morning.

FRIDAY MORNING, 8 O'CLOCK.

After devotional exercises for half an hour the Association entered upon the transaction of business. The committee appointed to act in connection with committees of other evangelical bodies in making arrangements for a *Sabbath Convention*, reported that Sept. 18 and 19 had been fixed upon for the time, and Iowa city for the place, and that individuals of different denominations had been requested to address the Convention on several topics. On motion it was recommended that our churches coöperate in this effort to promote the observance of the Sabbath, and also that measures be taken to secure the presence of Rev. Dr. Justin Edwards, the indefatigable advocate of this cause.

The committee to recommend a place for the next meeting of Association reported in favor of *Denmark*, in Lee county, and the report was adopted.

A committee was appointed to recommend some plan for securing aid in the erection of houses of worship for our feeble churches, who subsequently reported resolutions declaring the importance of some systematic measures to accomplish this object, and that it would be wise economy to devote a small per centage of missionary funds to this purpose. After considerable discussion, in which there was a pretty general concurrence with the principle asserted by the committee, as the result of experience, yet it was thought best on the whole to recommit the matter to a committee to digest and mature a plan, to be reported at the next meeting, and this course was finally adopted. There was little doubt expressed that missionary appropriations would be more useful, and the necessity for them rapidly lessened, if ministers in the new settlements could at an early day secure a convenient place for public worship. On this point I have no doubt very erroneous views are entertained, and unfounded prejudices cherished in the eastern churches, in consequence of some cases of abuse, which the proposed plan is designed to remedy.

FRIDAY, P.M.

Rev. J. A. Reed presented a statement of the condition and prospects of *Iowa College*, from which it appeared that the institution is in a flourishing state. About eight acres of ground have been secured at Davenport, forming a beautiful site, and a building has been erected, all which has cost upward of $4000, which sum has been paid or provided for. One professor has been conducting the preparatory department the past year, who has had charge of between forty and fifty pupils. The revival of religion enjoyed in Davenport during the past winter extended to the college, and thus our *infant* seminary has been baptized with the Holy Ghost. The Association was addressed in behalf of the college by Rev. Messrs. E. Adams, Magoun, Squiers, Shepley, Kellogg, Emerson and Lane, after which a subscription was circulated, and upward of *four hundred dollars* were pledged, of which about three-fourths was from ministers. The wives also of the ministers, anxious to share in the enterprise of founding an institution so important in its influence on our State, resolved to raise *one hundred dollars out of their own resources*, and fourteen subscribed five dollars each on the spot. Additions to the list will undoubtedly be made. It was then voted to recommend to the trustees to appoint an additional professor in the fall. This will probably be done, and a regular college class formed.

Statistical reports and narratives of the state of religion within their respective bounds were then presented by the clerks of the minor associations. After which some verbal statements were made by ministers and delegates from churches that had been favored with revivals of religion during the year, followed by reports from delegates from corresponding bodies. It was exceedingly gratifying to receive the greetings and assurances of interest in the missionary work from the delegate of the New Hampshire churches, and also from Mr. Shepley in behalf of those of Maine. In the evening the Association listened to an excellent sermon from Rev. A. D. Gridley, of Western New York, from Matt. 12: 43–45.

SATURDAY, 8 O'CLOCK A.M.

The committee appointed at a previous meeting to prepare a manual on Congregational Principles and Usages, reported so far as the first topic is concerned. A motion was made to recommit, in order that the second part might be added. This gave rise to an animated discussion on the expediency of issuing a work which might in process of time become "*the book*" of Congregationalists rather than the Bible. It was pleasing to see the disposition manifested to adhere strictly to Scriptural authority, and to avoid the common tendency to exalt human opinions and devices, and the doctrine of expediency, and to follow the old paths of primitive Christianity. Subsequently it was voted to publish the work as presented, it being thought that nothing was needed in addition to the volumes already in existence in which the usages of Congregationalism are developed. The treatise proposed to be printed has been prepared with great care by Rev. D. Lane, and is confined to the Scriptural argument for, and exposition of the system of Congregationalism, and is in a good degree original. It is an able performance.

The committee on overtures reported resolutions in relation to the insinuation of Dr. Duffield on the floor of the late General Assembly of the N. S. Presbyterian Church, against the orthodoxy of this Association, and to the action of that body in indefinitely postponing a motion to open a correspondence. It will be remembered that Dr. D. declared that he had heard that "there were certain bad, influential men" in this region, and he wished to know whether they had not infected the Congregationalism of this State before he could consent to enter into an act of fellowship with their Association. The resolutions expressed surprise and regret at such charges against ministers and churches enjoying the confidence of all the leading ecclesiastical bodies which are in correspondence with the Assembly itself, and a majority of whose ministers are connected with the American Home Missionary Society. A proposition was made to amend by substituting other resolutions more stringent, declaring that the Association *had never proposed a correspondence with the Assembly*, but that had advances come from them they would have been met in the fraternal spirit which had ever been cherished by the members of this body toward the Presbyterian denomination; that Dr. Duffield be called upon to announce the names of "the bad men" referred to, and the offenses with which they are charged, and unless proved to be guilty to retract his insinuations. A warm discussion followed, and resulted in the commitment of the subject to a committee, who reported a resolution. After discussion the whole subject was indefinitely postponed as unworthy of any special notice, and on the principle stated by one of the speakers in the language of Dr. Beecher, that "a *false* report will run itself to death while truth is pulling on its boots to overtake it." It is remarkable that a man who has been tried himself for heresy should be so watchful against dangerous alliances. I hope he is as sound as the Iowa brethren.

Delegates were then appointed to the various General Associations of New England, New York, Illinois and Michigan, the Convention of Wisconsin, and the Synod of Illinois. The committee on overtures reported a resolution expressing the opinion that a *theological seminary* is not at present needed in the North-West. After discussion the matter was laid over till the next meeting. There was entire unanimity in the sentiments expressed in the resolution. The agent of the Bible Society then addressed the Association, after which the narrative was reported and adopted, and the Association adjourned till Monday morning, at five o'clock. In the evening Rev. H. L. Bullen preached a most excellent sermon from Rom. 8: 16.

The exercises on the Sabbath were of a very interesting character. In the morning a prayer meeting was held from 5½ to 6½ o'clock. At 9 o'clock Rev. Messrs. Salter, Weed, Windsor and Thompson addressed the Sabbath-school. At 10½ Rev. Mr. Kellogg preached a very appropriate sermon from Luke 14: 23, on the aggressive nature of Christianity. At 2 the Lord's Supper was administered, the exercises being conducted by Rev. Messrs. Squiers and Shepley. These services were followed by a missionary meeting addressed by Rev. Messrs. Weed, Reed and Emerson. In the evening Rev. A. B. Robbins preached from Jonah 2: 8.

MONDAY MORNING, 5 O'CLOCK.

The following resolution was adopted: That the Society called The Am. and Foreign Christian Union is in our opinion engaged in a great and good work in laboring for the spread of evangelical truth in Popish countries, and for the conversion of Roman Catholics in our own land, and that we commend it to the sympathy and coöperation of our churches. Resolutions on slavery were also adopted, which I will give in my next letter.

The minutes were then read and adopted, and ordered to be printed, and the Association adjourned after prayer by Rev. Mr. Shepley, singing the hymn "Blest be the tie that binds," &c., and benediction by the moderator.

The narrative states that there are in connection with the Association *forty-eight* churches, having fifteen hundred and thirty-four members; *thirty-eight* ministers, of which *nine* are installed pastors. Only eighteen deaths are reported to have occurred in the churches during the year. No minister has been laid aside by death or protracted sickness. One thousand and eighteen dollars have been contributed for benevolent objects, besides upward of six hundred dollars for Iowa College. There are four minor associations. In my next I will give some further statistics, which will interest the friends of home missions.

I have room only to say in conclusion, that a delightful spirit of harmony prevailed throughout the meetings. Considerable time was given to devotional exercises, and on Monday morning a conference was held of ministers and their wives, which will not soon be forgotten. Tears of sympathy flowed freely at the relation of past experiences of trials, pledges were made of future mutual remembrance in prayer, and all separated with increased affection for each other, and with renewed courage, zeal, and hope to enter again upon the blessed work to which they have devoted their lives.

Respectfully yours, J. C. H.

THE SABBATH-SCHOOL WORK IN MICHIGAN.—The General Agent of the American Sunday-School Union in Michigan, writes as follows concerning his field and his work:

"The interest in our work is manifold—more this year than last; and we are doing more, too, to justify that interest. We have now in my district (which includes Northern Ohio and Northern Indiana, i. e. all west of the Wabash and Erie Canal, and within the eastern and western limits of our State), eight first-rate men employed, forming and visiting Sabbath-schools, beside several others voluntarily doing all they can in their own localities. One of these latter has just reported to me six new schools formed, and ten more in prospect in the Grand River country. Then there is an interest awakened and awaking, far greater than ever before in our larger places. We have recently held meetings all across the State, beginning at Detroit, and passing successively on (by previous appointment) to Kalamazoo, holding afternoon meetings of children, and evening meetings of adults, which were largely attended and most deeply interesting and effective; and now the fire kindled along that line is spreading north and south. The Lord opens the way, smiles upon us, and makes every blow that is struck *tell*. Extensive revivals have blessed our Sunday-schools. Several hundreds have been hopefully converted this present year in our schools; and the conversion and missionary training of our scholars is beginning to be a theme of thought, prayer and discussion, and a prominent object of their aim."

GENERAL ASSOCIATION OF CONNECTICUT.

The General Association of Connecticut commenced its annual session at Litchfield on Tuesday, May 18th. The following members were present:

FROM HARTFORD NORTH ASSOCIATION.—Rev. Bennet Tyler, D.D., T. A. Leete, N. Scott.

HARTFORD CENTRAL.—Rev. H. Bushnell, D.D., Saml. Spring, Stephen Hubbell.

HARTFORD SOUTH.—Rev. Samuel Rockwell, W. G. Jones, Aaron Snow.

NEW HAVEN WEST.—Rev. Jason Atwater, Stephen Tepliff, I. P. Warren, Edward Strong.

NEW HAVEN EAST.—Rev. C. A. Goodrich, D.D., E. R. Gilbert, A. B. L. Myers.

NEW LONDON.—Rev. Hiram P. Arms, Thomas L. Shipman, M. N. Morris, C. Terry.

FAIRFIELD WEST.—Rev. Nathaniel Hewitt, D.D., Edwin Hall, D.D., Theophilus Smith, L. H. Atwater.

FAIRFIELD EAST.—Rev. R. S. Stone, L. Pennell, J. S. Whittelsey.

WINDHAM.—Rev. Jacob Allen, A. Dunning, Thomas Tallman.

LITCHFIELD NORTH.—Rev. Frederick Marsh, Grove L. Brownell, L. H. Barber.

LITCHFIELD SOUTH.—Rev. W. H. Whittemore, J. Churchill, L. Curtiss.

MIDDLESEX.—Rev. S. D. Jewett, J. H. Pettengill.

TOLLAND.—Rev. G. A. Calhoun, H. Bell, Albert Smith.

FROM GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, O. S.—Rev. Henry G. Comingo.

FROM GENERAL ASSOCIATION OF NEW HAMPSHIRE.—Rev. Wm. R. Jewett.

FROM THE GENERAL ASSOCIATION OF ILLINOIS.—Rev. L. H. Parker, Hope Brown.

FROM THE PRESB. AND CONG. CONVENTION OF WISCONSIN.—Rev. E. J. Montague.

FROM THE GENERAL CONVENTION OF VERMONT.—Rev. E. H. Squires.

Rev. N. Hewitt, D.D., was chosen moderator, Rev. H. P. Arms, scribe, and Rev. E. Strong, assistant scribe.

After the appointment of the usual committees, a communication was read from Rev. C. P Bush, delegate of the Association to the N. S. General Assembly at its meeting in Detroit.

An overture was received from Litchfield South, suggesting a change in the usual order of exercises in this body; that instead of devoting the whole of Tuesday evening, as heretofore, to the anniversary of the Connecticut Branch of the American Education Society, the Association hear a sermon, or receive addresses from the agents of other benevolent societies. The overture was referred to a committee, consisting of Rev. Messrs. Calhoun, A. Smith, and Curtiss.

AFTERNOON.

DR. BUSHNELL'S CASE.

A memorial from Fairfield West was read respecting the action of the Hartford Central Association in the case of Rev. Dr. Bushnell. The following extracts show the object of the memorial. After a history of Dr. Bushnell's publication, and of their own proceedings and the responses from other bodies, the Association say:

Whereas, the Rev. Horace Bushnell, D.D., a member of the Hartford Central Association, has published a volume entitled "God in Christ," consisting of three discourses, from 1 John 1: 2, with an elaborate introduction or preliminary essay, the first of which discourses was preached to the ministers of this State, by appointment of this General Association; and whereas the said discourses are extensively understood by divines to deny,

1. The eternal Trinity of Persons in the Godhead;

2. That Christ became man by taking to himself not only a true body, but a reasonable soul, distinct in its actings from his divinity, whereby he continues to be both God and Man, two distinct natures in one person forever;

3. That the sufferings and death of Christ are truly vicarious, offered to vindicate the law and justice of God in the forgiveness of the penitent sinner, and accepted in lieu of his merited punishment; or that they are even expressive of God's abhorrence of sin;

4. That Christian justification is founded on the merits of Christ's blood and righteousness, and is obtained only by a reliance on those merits, to the exclusion of all reliance on the sinner's own righteousness or works for acceptance with God; Therefore

Resolved, That while we do not now undertake to say whether the aforesaid doctrines are or are not denied in the book in question, yet in the present posture of things, we deem it due to ourselves, to the cause of God and to the purity and peace of our churches, to declare that in our judgment the forementioned doctrines are fundamental articles of the Christian religion, and are so treated in our own and all other accredited formularies of Christian doctrines.

Resolved, That, in our own view, to surrender these doctrines is to surrender Christianity itself, and that to deny them is heresy, and should be treated and dealt with as such, by churches, ministers, and ecclesiastical bodies.

Resolved, That when a book, published by any minister of an associated church, is extensively understood and believed by competent judges to deny fundamental Christian doctrines, and for this reason, causes great distress and agitation in the Christian community, this fact of itself is sufficient occasion "for the Association to which he belongs, to put him upon his defense in a trial before the Consociation." Simple justice to all parties demands this step. Thus alone can the Association clear itself from the suspicion of abetting heresy. Thus alone can the accused brother be advised of his fault, and put in the way of recovery from it, if guilty. Thus alone, if innocent, can he make the evidence thereof fully appear. Thus only, if he have failed by unfortunately stated his views in his book, can he be personally acquitted, while his book receives fit censure, and its unhappy influence is neutralized. Where the vital truths of the Gospel are at stake, all that is merely personal sinks into insignificance. In these sacred concerns, we know no man after the flesh. We exhort all, in their several places, according to the measure of the gift of God, without respect of persons, to "contend earnestly for the faith once delivered to the saints."

Rev. Dr. Tyler moved that this memorial be referred to a committee of one from each District Association, to be appointed by the moderator. A division of the motion was called for. Motion to refer passed. It was then moved to amend the second clause by directing the committee to be chosen by ballot. Motion lost, 17 to 18. On reference to the standing rules of the Association, it was found that, when requested by three members, any committee of the body *must* be chosen by ballot. The appointment by ballot was then ordered, and resulted in the choice of Messrs. Tyler, D.D., Spring, Jones, Atwater, Goodrich, D.D., Shipman, T. Smith, Stone, Allen, Marsh, Whittemore, Jewett, and Calhoun.

At 3 o'clock the Association attended public worship. Rev. N. Porter, D.D., preached a very able and

this body reported, recommending that Tuesday evening be hereafter devoted to statements and addresses from the agents of benevolent societies, excepting that of Home Missions, whose anniversary is statedly held on Wednesday evening. The recommendation was adopted.

DR. BUSHNELL'S CASE.

The committee on the memorial from Fairfield West reported as follows:

REPORT OF THE COMMITTEE ON THE MEMORIAL OF FAIRFIELD WEST.

The General Association of the State of Connecticut, having received from the Fairfield West Association a memorial representing their proceedings in reference to a book, entitled "God in Christ," published by Rev. Horace Bushnell, D.D., of the Hartford Central Association, consider themselves called upon to make the following *declaration* of their views and sentiments:

We regard it as the right of any of our District Associations to remonstrate with any other Association in respect to any proceedings which are thought to involve the faith and purity of our churches, or to bring reproach upon the associated clergy of the State. We regard it as the duty of any Association receiving such a remonstrance, to reconsider the case in question, and if they do not see reason to bring charges themselves, to afford an opportunity to any person who may desire it, to bring up the case for judicial investigation; and we consider these principles as applying to the case of Dr. Bushnell.

In stating these views we also feel bound to say, that while we are not a court of appeal in this case, and are not called upon to decide at present as to the actual contents of the book in question, the General Association of the State of Connecticut do stand in peculiar relations to this subject.

One of the discourses contained in this book is a *Concio ad Clerum*, delivered by appointment of the Association, in August, 1848. Two other discourses, one delivered at Cambridge, and the other at Andover, are bound up with it in the same volume; and the author is understood to represent these three discourses as presenting one harmonious system of doctrinal truth. Under these circumstances, we consider it due to ourselves, and to the various ecclesiastical bodies with which we are connected in other States, distinctly to make known that this Association has no responsibility whatever for the book in question, or for any of the views which have been supposed (whether correctly or incorrectly) to be contained therein.

We think proper, moreover, in relation to certain cardinal doctrines of the Gospel, which are extensively discussed in a volume thus connected with our name, to remove all doubt as to the manner in which these doctrines are held among us, by a public declaration of our views respecting the same. In so doing, we can find no language more clear and satisfactory than that of those ancient formularies which were adopted by our early churches, and especially those of the Westminster divines on this subject.

We believe, then, there are three Persons in the Godhead—the Father, Son, and Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

We believe that the only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man in taking to himself a true body and a reasonable soul, and so was, and continueth to be, God and man, in two distinct natures and one person forever.

We believe that Christ executeth the office of a priest, by his once offering up himself as a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us.

We believe that justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone.

These doctrines we regard as fundamental articles of the Christian religion, and the denial of them as heresy; and in maintaining them we reject all theories and speculations which may tend to set them aside in their literal and obvious import, or to weaken their influence as great practical truths: and particularly we reject the theory of those who deny all interior distinctions, or tripersonality in the divine nature, and resolve the Trinity into mere manifestations of the Godhead under different aspects or relations. Such views we consider as totally inadequate and erroneous representations of the doctrine of the Trinity, as taught in the Scriptures.

We reject the views of those who throw doubt or uncertainty over the existence of a human soul in Christ, distinct from the divine nature. We regard these views as inconsistent with the whole tenor of the Word of God, and as tending to subvert the entire system of revealed truth respecting the person and mediation of the Redeemer.

We reject the theory of those who maintain that the sole object of Christ's mission on earth was to reconcile men to God, and not to make a provision, under moral government (through his sufferings and death in our stead), for the exercise of pardon consistently with the support of divine justice; who regard the atonement, in its design and influences, as a purely subjective appeal to the hearts and feelings of men; and who deny that the divine abhorrence of sin was exhibited by the sufferings laid upon the Redeemer.

Such views, in whatever form, and with whatever adjuncts they may be presented, we consider subversive of the doctrine of the Atonement as taught in the Word of God, and as held by the orthodox churches of this country and the world.

We reject that view of the doctrine of Justification which supposes that the ground of our justification before God is a righteousness prepared in us, and which of course is our own personal righteousness.

Such are the views of this Association in respect to the doctrines referred to; and such, we believe, are the sentiments of the Congregational churches and clergy of the State of Connecticut.

In presenting this report, Dr. TYLER, the chairman, made a preliminary statement of its origin, and the views of the committee concerning it. We do not, said he, consider this a judicial tribunal, nor that Dr. B. is on trial before it, nor that we are called on to decide concerning the character or merit of his book. But this body is bound, in the circumstances, to clear themselves from the imputation of holding heretical sentiments, which are extensively reputed to prevail among us. Upon this principle the report is drawn up. The committee, though some might have preferred a slight modification, are on the whole unanimous in the report; and hope it will be received and acted on in the same spirit of candor and consideration which has been exercised by the committee.

Dr. GOODRICH added to the explanations just made, that the paragraph in the report respecting Justification had been inserted by the committee.

The report was accepted. Rev. Dr. Hall moved that it be adopted. Rev. Mr. Rockwell moved to strike out the words, "and we consider these principles as applying to the case of Dr. Bushnell." The motion was carried, 19 to 17.

Mr. ROCKWELL moved further to amend, by substituting for the words "to bring charges themselves," the words "to receive their action." Carried, 19 to 10. Rev. Mr. STRONG moved to insert "responsible" before "person." Passed.

Dr. BUSHNELL moved to strike out the entire clause referring to the duty of an Association to review their proceedings. I have doubted, he said, whether I would say anything on this occasion, preferring rather to follow the example of one worthy of all imitation, who "answered not a word." I rise not to defend or excuse myself, but rather, as a delegate from my Association, to speak in their behalf.

The phraseology of the report appears very harmless, and the casual reader not versed in the controversy, would not see anything in it; but it really reflects on the Hartford Central Association. It calls on us to decide this question, and decide it against our former decision. I feel bound to defend them, and in so doing go somewhat into the history of their proceedings.

Objection was here made to this course, but it was overruled.

You know, brethren, said Dr. B., that I have been entirely silent on this subject. I have been under bonds. This is unhappy, because you are getting one-sided views, and distressing yourselves from your imaginations; and a full statement of the facts may alter the position of this subject in your minds.

The Association, at their meeting in Avon, called up my book. The subject was approached with deep seriousness, as a difficult and important one. A committee was appointed to consider it, and instructed to confer with me in so doing. They went into the matter with great care. Finding that the charge of *fundamental* error could not well be made out, they requested permission to inquire whether there were *serious* and *important* errors. I resisted this on the plea that they had no right to attempt to blacken my character, unless there was ground for full discipline. They however proceeded, till convinced, ere long, that they were wrong; the very member who had urged this course, at the next meeting of the Association, confessed his error, and the proceeding was dropped. I mention these things to show that the Association acted *deliberately*. They spent the whole summer on the case. Regarding themselves as a grand jury, to inquire whether there was a proper case for discipline, and having solemnly decided in the negative, they say to Fairfield West that they cannot review the matter till some new evidence is presented.

Now the question is, whether they had a right to do so. I had a question about it then. I thought it irregular, and that I was yielding a point in going forward, but said, I will not throw myself upon a mere technicality: they shall have the opportunity to investigate the matter as they wish. I have since concluded they were right.

The thirteenth article of the Platform says, that "the associated pastors shall take notice of any among themselves that may be accused of scandal or heresy," &c. Mark the language; "shall take notice"—not wait for formal accusations. They shall, spontaneously, when reports come to them from the public, examine the matter. They have a right, without charges, to inquire of their own accord. "And if they find just occasion, shall direct to the calling of the council." If they find it demands a trial, they are to prepare charges. It it be a public offense, no private steps are necessary. The Association then have done rightly under the Platform.

Now I say, further, that their action is final. The Platform intended that such action should be final. If a grand jury say No, to a case submitted to them for investigation, it is a decisive negative; if they say Yes, the case goes on. And you will see, brethren, that there must be some finality. Is there to be no end of such a thing? Shall one be subjected to a summer's work by such an investigation, and shall he then be called to go over it again? That would be persecution, and God would not bless you in it. Civil tribunals will not try a man twice, and shall not ecclesiastical bodies be as merciful as they? But there is a higher ground than mercy; it is that of justice and right. You have no business to carry on an interminable warfare; there must be an end.

The clause of the report before us, supposes it to be the duty of the Hartford Central Association to hear charges against me. But it is impossible for them to *say* that they will. A civil court may not publish beforehand that they will try a case if submitted to them. They must stand wholly uncommitted. On this ground the Association voted to say, We have done so much; not what we will do hereafter. If any one will bring the charges in form, he will learn the fate of them.

The Hartford North Consociation, which is the tribunal to try this case, has a stated rule directing the mode of procedure in matters of discipline. It says that the case of a suspected pastor may be brought *directly* to the Consociation on a written complaint, signed by three members of his own church, and one pastor; or the complaint may be brought in the first place, to the Association, and disposed of as directed in the Platform. Under this rule it is possible at any time to bring a complaint to the Consociation. It must in each case be signed by three members of his church, and one minister. This is the only legal way. Gentlemen of the law, to whose judgment this rule has been submitted, have so pronounced. If, then, you pass this clause, you override the rules of the Hartford North Consociation. They had a right to make their own rules, a right expressly recognized by the Platform, and exercised by all the Consociations. They embrace that beautiful feature of Congregationalism that a pastor and his church are a complete organization, and give to the church the right of a voice in cases affecting him. In extreme cases, I grant there is a right of revolution to proceed against all rules. But this is not such a case. It is not supposable that a pastor may preach fundamental error to his people for years, and still not three of them can be found to say so.

If our Association should now undertake to send me to the Consociation because of the clamor of the public, they would make themselves absurd. They would say, "We find in him no fundamental error, but we find great agitation concerning him." They would say, "We will stand by a pastor on his merits, but desert him when he is assailed"! I hope in God, no Association will ever do this. No: they have done right, and there is no right but that of revolution, by which their decision can be impugned.

Why, then, are Hartford Central *blamed* so much? Because you don't like their action? But is it the duty of such a body always to make their decisions agreeable? If any are not satisfied with it, they are not to ask the Association to reconsider, but make their appeal at once to the public.

Hartford Central have suffered from a misunderstanding of the report of their committee on my case. It is said that committee agreed that the doctrines of the Trinity, Atonement, &c., were denied in my book. This is false. The committee positively disclaimed assent to the statement of the minority to that effect. So you will find by referring to the records of the Association lately made up.

What would be gained by sending me to the Consociation for trial? It is a body of some sixty members, covering the territory of two Associations. One half of its members are laymen—well qualified to judge in a case of scandal, but not so well qualified to decide a matter like this. Their judgment would not be likely to be as sound or weighty as that of the Association—a body admirably adapted to the task, having a moderator of preëminent charity, candor, and kindness, and of equal fidelity to truth and independence. You have got from this as good a decision as you can have.

I would say a few things kindly to Fairfield West. We of the Central Association have had some advantages for investigating this matter which you have not had. You have tried it on hearsay. Hartford Central have seen me face to face, and heard my explanations. It is idle to assume that any other Association could have the same opportunities. How have you represented my language? In your memorial to this body you say of me that he affirms his agency and responsibility in forming opinions to be no other than what he has "in preparing the blood he circulates and the anatomic frame he occupies;" but you have omitted what immediately follows, "provided he be equally *simple* in forming them." Does not this somewhat modify the statement? So with my views of the Atonement. If, four months hence, you should ascertain that I receive cordially, and in the sense of their author, all the sentiments of the sermon of yesterday, which this body have unanimously recommended, would you not feel somewhat different about your action? If it should be found, too, that I do not deny the eternity of the Persons in the Godhead, that I coincide to a hair with Athanasius; if it should be found that *I* am therefore orthodox on this point, and *you* heretical, having, with many New England churches, split off into tritheism, then you will one day see it. Most of the denials of truth which your remonstrance ascribes to me I totally disclaim. You might then suspect yourselves guilty of slander in these allegations, of blackening my character gratuitously; and if such should be found to be the fact, would you not have some compunctions in reference to your proceedings?

Let me now suggest that if you really want an investigation, there is a regular way. Bring out your charges, signed by three members of my church; turning your backs on the Association. You can get me to the Consociation now by any process by which you ever could. If you wish to do this, go yourself, Moderator, to the members of my church; get your paper; and if you should find that they are organized on the same articles as a sister church next door; that they are not dissatisfied; that they are intelligent and cultivated, men who love truth; if you find that they have been quiet, and have surrounded me with their sympathies, in circumstances which would have shaken other churches to their foundations, you might begin to suspect that there is a reality of truth of more consequence than mere formalities of words, and a dignity in Christian principle greater than in finding fault with others.

I wish, too, very much, that instead of turning your strength on so poor a subject as myself, you would change this General Association into a body to promote spirituality of heart and the love of God. If our fathers and brethren, whom I greatly respect, and who are, I fear, distressed more than they need be, would do so, it would, I think, be for their advantage. They fear that I am fatally heretical; that I am, or am about to be, a Unitarian. Let me say that I have not the least possible tendency that way. I feel more and more the utter depravity of man, and that he must be renewed by the Spirit of God; that the Trinity and the Atonement are dearer to me than they are to you. If you would try to lead us on in the way of God, it would be for our benefit. We can turn ecclesiastics at our will. We can easily learn the art of war, and find heresies to contend with, but it is a greater thing to be filled with the Spirit, and grow into fellowship with God.

Rev. Dr. GOODRICH rose to explain the action of the committee. I sympathize, said he, strongly with the remarks just made by Dr. Bushnell. I devoutly rejoice in the declaration he has made of his views and feelings. And I now declare here, that I have full confidence in him as a Christian brother. I have spoken elsewhere of his writings, and of that it is for others to judge.

If we have erred in the statements of the Report, we have erred in the simplicity of our feelings. We have proceeded on the ground that the door to further action in this case is not closed by Hartford Central. So have the several Associations who have expressed their views in the premises understood it, as appears from their own words. With these facts before us, the committee, in their simplicity of heart, have said the same thing. In this we were confirmed by the late vote of the Central Association, which, in saying we see no ground for prosecuting the matter "ourselves," leave it to be inferred that the way is open for other Associations and other ministers to do it. The Hartford North Consociation specifies *two* modes in which proceedings may be instituted against a pastor. The second may as well be chosen as the first, and if any Association feels implicated, and cannot get a trial in this way, then there is ground for them to complain. There is a duty of comity also between the several Associations. No one liveth to himself. If an Association feel that they are suffering thus from the action of a sister Association, they have a right to demand that they shall either go forward themselves, or allow others to do so. We don't get to revolutionary ground till we have passed that point. Associations have no right to injure each other. Let us have a fair trial, and don't drive us to revolution.

Rev. Dr. TYLER.—I have understood the nature of the action of Hartford Central precisely as Dr. Bushnell does. They proceeded in an orderly way; found him "accused" by the public voice; "took notice;" investigated, and came to their decision—as they intended, a final decision. I suppose, of course, and so did Hartford North Association, that no way was left to those who are dissatisfied but to remonstrate. For this we have been blamed by the public prints. We have been told to go with a formal complaint. Our defense has been, that the door was closed. They said No. *The Independent* has said it again and again. The reply of the Hartford Central to my letter, asking whether the door was open, virtually says so.

Dr. BUSHNELL rose to correct Dr. Tyler as to that reply. It was not intended to be in form a reply *to him*, because it would be improper for the Association to say beforehand what they would do. The scribe of the body had taken it upon him to say that it passed in answer to his inquiries.

Rev. Mr. HUBBELL confirmed Dr. B.'s statement. The scribe was distinctly directed *not* to address it as a reply to Dr. Tyler.

Dr. TYLER read his letter to the Hartford Central, and the reply. They sent it to me *as* a reply, and so published it in the *Religious Herald*. I refer to this to explain why the Report of the committee has taken this form.

Rev. Dr. PORTER, on motion, not being a member, was permitted to speak. If, said he, our Association have precluded further action in the case, they have done so by express declaration, by implication, or by some rule. Nobody pretends the first. Have we implied it? We deny such inference; and it follows that the door is still open. We have only said that we will not ourselves *institute* charges. When Dr. Tyler, or anybody else, will bring them in form, we shall then say what we will do. We said to Fairfield West that we would not *ourselves* become complainants without new evidence. We might hand him to the Consociation, if others should make charges, without new evidence; but on that point we were not called to declare, but only as to becoming complainants ourselves.

How can we become complainants unless we are convinced of Dr. B.'s heresy? Can we say to him, "We accuse you because private reviewers affirm it, not because *we* think so?" Does Matt. 18 allow this? If we should go to the Consociation should we say to them, We complain of him because Fairfield West, or some other body, thinks him heretical? This would be an awkward position to take. We should want Fairfield West present to vindicate the charge. If anybody should lay in a complaint in form, and stand ready to sustain it, it would present a case which has never yet been before us. It would be a new case.

May I be allowed to suggest whether this clause of the Report, if adopted, would not be an assumption of power by this body that does not belong to them. Shall we of Hartford Central not have the right to say that the General Association are attempting to rule over us?

Rev. Dr. HALL.—I have been reluctant to differ in opinion from the fathers in other Associations who regard the door still open for action, on this case, in Hartford Central. I have thought that they tried the case on its merits. Dr. Bushnell gave me great pleasure in his remarks on that point. They are sound, a nail driven home, and should decide the matter beyond the power of argument. Fairfield West were unanimously of this opinion. They were slow to act in the case. They did not first remonstrate and complain; they wrote, by their register, privately, to an influential member of Hartford Central, requesting an explanation of their action. He replied, "You have no more business with this matter than the ministers in Iowa;" and referred us to the Consociation. So far we said not a word publicly. Then we met, appointed a committee to consider and report what we ought to do—deliberated, prayed over it. Then we sent our remonstrance in private to Hartford Central, which, according to the Cambridge Platform, we had a right to do. When their answer came back I felt that henceforth we had to do in this matter with that Association, not with Dr. Bushnell.

The Saybrook Platform mentions two methods of procedure in such cases. [Dr. Hall so said—probably meaning the Rules of Hartford North Consociation.—*Reporter*.] The Association had their option between them, and having acted accordingly, all other parties are precluded from interference. We felt therefore that nothing now could be done to get a trial. Dr. Dwight makes a distinction between public and private offenses as to the necessity of a formal accuser in commencing discipline. So the Ratio Disciplinæ. Paul to the Corinthians says, "It is *reported commonly* that there is fornication among you," &c., and on this ground directs them to proceed to discipline. Hartford Central thus proceeded regularly in taking up and deciding the case without an accuser. I entirely agree with Dr. Bushnell on this point, and I take pleasure in saying that henceforth the question is forever settled as to his ability to reason logically. He can do it, as he has done it here. Fairfield West then, convinced that nothing further could be done to get a trial, published their remonstrance and complaint. Out then came *The Independent*, out came its senior editor, and said Hartford Central had decided the matter, and there was no appeal—

Dr. BUSHNELL.—The *Puritan* first said it, and declared that now I was a "chartered libertine."

Dr. HALL.—Of course, and said it rightly. (Dr. H. then read and commented severely on the article in *The Independent* in review of the pamphlet of "C. C.") We felt it necessary *then* to take action publicly on the case. We should have been justified in summoning Hartford Central before this body, to show cause why they should not be put out of our fellowship; but we have not done it. We have only said to them—said it firmly, kindly, seriously—that there is a PRACTICAL ISSUE between us on this matter.

Adjourned for dinner.

AFTERNOON.

At 2 o'clock the services of the communion season were attended. Rev. Dr. Hewit officiated at the table, assisted in the distribution of the symbols and in the addresses by Messrs. Waterman and Comingo. The Report prepared by the committee on the state of religion was read. We are obliged to postpone its publication till next week.

The Report of the Directors of the Connecticut Missionary Society was read by Rev. H. Hooker. Receipts the past year, $2774 95; Expenditures, $3315 50; Permanent Fund, $30,000. Twenty missionaries have been employed by the Society during the year;—11 on the W. Reserve, 3 in Michigan, 4 in Illinois, and 2 in Wisconsin.

The Report of the Treasurer of the Association was read. Rev. Mr. Putnam was reappointed Treasurer, with the Superintendence of printing the minutes.

Addresses and Salutations were received from the Delegates of Foreign bodies, Rev. Mr. Comings, from Gen. Assembly, O. S.; Rev. Dr. Stiles, from the Gen. Assembly, N. S.; Rev. Mr. Montague, from Wisconsin; Rev. Mr. Parker, from Illinois; Rev. Mr. Waterman, from Rhode Island; and Rev. Mr. Ackley, from Michigan. Dr. Stiles referred to the aid afforded by the English Congregationalists to the first Presbyterian churches of this country, and acknowledged the obligation of the latter also to their Congregational brethren in New England for their kindness, and support in their infancy. Yet he grieved to say that in some parts of the West, he feared there was a little danger of a rupture of the kind feeling so long cherished between the two. He hoped that the beloved fathers of New England would kindly counsel their younger brethren at the West on this point, that the common children of Jacob might not fall out by the way. [*Whether he would have the caution extended also to the Synod which met at Montrose, he did not say.—Reporter.*]

DR. BUSHNELL'S CASE.

The discussion of the Report on the memorial of Fairfield West was resumed; the question being on the motion of Dr. Bushnell to strike out the whole clause respecting the duty of an Association to revise their proceedings.

Rev. L. H. ATWATER thought it ought to be stricken out. It is contradictory and self-destructive, assuming that Hartford Central can place Dr. B. on trial without revoking their past decision. No person competent to bring charges would dare to do it, knowing that he would be repelled on the technical ground that the case is already decided. We are ready to strike out.

Rev. Mr. HUBBELL: I object to the whole clause as virtually censuring our Association. We feel still that there is some little truth and goodness left in Dr. Bushnell, and we wish to treat him as a Christian brother. We do not wish to advertise him to the world as a heretic. We have expressed our opinion in the case, and are we not entitled to our opinions? Can you sit in judgment on us? We differ indeed in opinion from some, and may we not be supposed to have some honesty and sincerity in so doing? We used comprehensive language in expressing it, and is not this usual in such cases? We have shut the door to nobody. Come and knock at it with your charges, and we will receive you as brethren. If we are discourteous, then complain of us;—we will be rebuked with meekness. We do not advertise for complaints, but if you will bring them we will try to do our duty. If this is not opening the door wide, we will, if possible, open it wider still.

Rev. Mr. CHURCHILL was opposed to any action reflecting on Hartford Central. They have had evidence before them as the basis of their conclusion which all have not had. Explanations have been read to them by Dr. B. which we have not heard. I know not all the reasons which led them to their result, and now if we impugn it, we shall reflect on them unjustly. I greatly respect that body, and could not do it.

Rev. Dr. BUSHNELL. The objection advanced by the last brother is worth something. I will say now, what I ought and meant to have said before. You can't stir in this case without meddling with a matter of discipline. The Gen. Association had originally no business with discipline. It was very early referred to the Dist. Associations to say whether this body should be an ultimate court of appeals. New London and others answered No. The Associations are harnessed in judicial order with the Consociations, not with this body. The Consociation must silence me, or acquit me. They must deal with *me*, not my *book*. They have no censorship over books. Suppose I am silenced. You will then stand in a singular attitude both against me, and my church. Year after year it has stood on the same articles, side by side with a sister church, yet you will have rejected the one and accepted the other. Will this look well, in this day of Evangelical alliances with all Christian bodies who have a respect for sincere piety? If I am acquitted, the public will be satisfied, and though you do not like the result, you cannot alter it. Why complain of our Association? There is another door open, go in by that. Call the Association sinners if you will, and get up your complaint signed by three members of my church. If you say this is requiring a hard thing, I reply it will be no less a singular thing that I have preached pestilence so many years, and nobody is infected by it.

I object to the whole proceedings proposed here. The cause of Christ will not gain anything by them. When any body of this kind steps out of its sphere it does harm. Civil tribunals respect each other's jurisdiction. While a case is pending in a County or Superior Court, should the Legislature take it up, and by insinuations, inuendos,—by pushing this way and that, attempt to influence the decision of the Court, it would be simply doing mischief. See how this body may appear hereafter, if they pass the inuendo contained in the disclaimers proposed in the report. I extract the following from the records of the General Association:

"At a meeting of the General Association of the Colony of Connecticut, at Newington, June 18, 1745:

Voted, Whereas there have of late years been many errors in doctrine and disorders in practice prevailing in the churches of this land, which seem to have a threatening aspect on these churches; and whereas Mr. George Whitefield has been the promoter, or at least the faulty occasion of these errors and disorders, this Association thinks it needful to declare, that if the said Mr. Whitefield should make his progress through this government, it would by no means be advisable for any of our ministers to admit him into their pulpits, or for any people to attend on his preaching!"

The day is coming when this report, if adopted, will read like that.

The question was then taken on Dr. Bushnell's amendment when it passed, *nem. con.*

Rev. L. H. ATWATER moved to insert, in place of the passage stricken out, the following amendment: "We regard it as the duty of any Association receiving such a remonstrance, to reconsider their proceedings, and either reverse their former action, or strive to satisfy the complaining Association by a distinct answer to each of the several allegations."

It is, said he, a new and extraordinary claim that this Association is not to declare its opinions on questions of doctrine or practice. It has ever been regarded as its duty to give advice to churches and individuals, and this in respect to all subjects. Whenever these declaratory proceedings have been had, there has been some moving cause for them. In the very last meeting of this body, they took up the matter of slaveholding by members in our churches, and advised action concerning it. This was meddling with a matter of discipline, and Dr. Bushnell himself advocated the procedure.

Dr. BUSHNELL.—I deny it. I said nothing on the subject.

Mr. ATWATER.—I was informed by two persons that such was the fact.

Dr. BUSHNELL.—I protest against this. People know more about me than I know myself.

Mr. ATWATER.—At all events, it is past all doubt that, on a bare representation to this body that there were slaveholders in some of our churches, they did pass resolutions advising the churches to discipline. Mr. A. then showed at length, by reference to the past history of the General Association, that it had always claimed and exercised this right.

To take then the ground that we cannot pass any declaratory acts about matters of discipline, is to repudiate the character that this body has ever had—its most material and essential functions. What are we here for, if not for encouraging, exhorting, and admonishing the churches concerning material things? We cannot be recognized as a Christian body if we do not declare our judgment about fundamental principles of religion. May Universalism, infidelity and atheism pass current in the community, and receive the solemn sanction of ecclesiastical bodies connected with us, and are we compelled to keep silence and not purge ourselves of the reproach? The only question is, whether a state of things exists demanding a declaration of our faith and principles of discipline. I do not question that Hartford Central have acted in good faith, according to their judgment; but they will admit, at least, that they are liable to err. In the judgment of eminent divines out of the State, they have sanctioned fundamental heresy. Mr. A. began reading in proof Dr. Woods' letter about a Unitarian minister at a dedication in Lawrence, Mass., quoting Dr. Bushnell as evidence that the orthodox themselves are discarding the Trinity, when the reading was objected to.

The MODERATOR thought that the reading was relevant as a part of Mr. A.'s argument.

Mr. ATWATER.—I will waive further reading, my object being already gained. It is not proposed to give Hartford Central any direction about their action, but to utter a general principle applying to all subjects of this nature. The Cambridge Platform sanctions this course. It is the only means left of preventing a rupture of fellowship between associations—a conservative measure. To be met here, after we have devoted such study to the subject, and come to a deliberate and solemn judgment concerning it—a judgment supported far and wide by the most eminent divines, and be told, not, "I have retracted, I have explained away what was objectionable," but, "I am more orthodox than you—you are tritheists," don't swerve me at all. To say that "simple," in forming opinions, means upright, in the fear of God, may accord with those broad views of language which seem to be coming into vogue; but every man, even were he an angel, is responsible to God for his sentiments. To me this has been a grave meeting. We have been occupied with solemn subjects, with religious worship, and communion and prayer, and shall we now be told that we waste our time in insignificant matters? If the occasion ever existed for declaring our sentiments, that time is now.

Adjourned till half-past 7.

WEDNESDAY EVENING.

On Wednesday evening, the Missionary Society of Connecticut, auxiliary to the A. H. M. S., held its annual meeting.

From the Treasurer's Report we obtain the following:

On hand, June 1, 1849, . .	$1,309 70	
Receipts from June 1, 1849, to June 1, 1850, . . .	6,318 77	
		$7,628 47
Balance on hand June 1, 1850, . . .		539 73

From the Report of the Directors of the Society, it appears that during the year ending May 1, 1850, appropriations were made to thirty-nine churches and congregations in Connecticut, to the amount of $3,860—one of $200 to the German Mission in Connecticut, and one of $1000 to the Rhode Island Domestic Missionary Society.

The expenditures of the Society for the year were $7,088 72, which includes a donation of $1,500 to the Parent Society.

Exclusive of the above donation, the Am. Home Miss. Soc. received from this State during the year, $25,046 76. If to these sums the receipts of the Old Missionary Society of Connecticut, amounting to $2,774 35, are added, it would make the amount devoted to Home Missions for this State during the year $34,140 48, or $4,890 62 more than the previous year. Of the whole amount contributed to Home Missions from Connecticut the past year, about $30,000 were expended out of its limits.

Addresses were then made by Rev. Messrs. Waterman and Parker.

THURSDAY MORNING.

After the transaction of several unimportant items of business, the Association heard reports from their delegates who had attended the meetings of other ecclesiastical bodies in correspondence with this Association. Mr. Calhoun reported his visit to Wisconsin, Mr. Putnam to Rhode Island, Mr. Patton to Vermont, and Mr. Burt to Mass.

The order of the day was called for.

Prof. GOODRICH moved the postponement of the first paragraph of the Report ("that which related to the Association") until action could be taken on the remaining portion.

Rev. Dr. BUSHNELL moved that it be adopted.

The MODERATOR, Rev. Dr. Hewit, said that the language here used is equivocal, and does not speak with sufficient distinctness. This body is responsible for the standing of each pastor connected with it. Its character is implicated, and it has a right to clear itself before the world. If the passage means only to disclaim any sanction, connivance or sympathy with the book, I, and doubtless all, would concur in it. I should have no fault to find with it.

Rev. Dr. GOODRICH.—That is the meaning, precisely. It is not intended to *decide* anything in the case.

This passage then was adopted unanimously.

The remaining portion was then taken up.

Dr. GOODRICH moved the insertion of a new paper, "previous to the part which contained a declaration of sentiments derived from the Westminster Catechism," in the understanding that the disclaimers or inuendoes following that declaration in the Report should be omitted. The new paper asserted that Faifield West had declared in their memorial what was known to be true, that divines had put certain constructions on the book; waived any judgment concerning the justice of those constructions, and disavowed any responsibility in this body for the sentiments of the ministers in connection with it. The substitution (which, it is understood, had been privately assented to by Dr. B. beforehand) was *seconded by him*, and unanimously passed.

The declaration of sentiments that followed was then taken up.

Mr. HUBBELL moved to erase the parenthesis explaining imputation.

The paragraph under consideration was adopted, Dr. B. declining to vote.

He then rose and asked leave to explain the reason why he had not voted, which the Moderator decided to be out of order; but leave to explain was granted by a special vote.

He said he could have assented most heartily to one of the articles. In regard to another, he preferred the language adopted by one of the other confessions approved by our Platform. As to the atonement and justification, he had really not been able to ascertain the meaning of the Westminster Confession. It was compounded of terms derived from different theories, and appeared to be a kind of *colluvies gentium*, the import of which he could not solve. He therefore could not say, with the preamble, that the language was "more clear and satisfactory" than any other. Besides, we profess in this article to believe in the doctrine of "imputation;" also that the Connecticut churches thus believe, which is universally known not to be true. On the contrary, it is openly and formally rejected by most of our teachers.

Dr. GOODRICH then moved to strike out from the report the disclaimers of the specified errors.

Dr. TYLER would second the motion, and state briefly his reasons for so doing. I liked, he said, the document as first prepared better than now, yet the committee reserved the right to propose the insertion of the substitute, if it was preferred. The committee now suppose that the latter may meet the views of most, if not all.

The motion to strike out the disclaimers passed—*one* only in the negative.

The remaining passage of the declaration, from "These doctrines we regard" to "churches and clergy of the State of Connecticut," was adopted unanimously.

The entire portion of the "Declaration," thus passed in paragraphs was unanimously adopted.

The former part which had been postponed, with the amendment offered by Rev. L. H. Atwater, was then taken up; the question being on the adoption of the amendment.

Rev. Mr. HUBBELL. This amendment calls upon the District Associations, in the cases specified, to reverse their proceedings, while we are unacquainted with all the circumstances that may exist. The language looks general, but its meaning is really specific, designed to apply to Hartford Central. We are not disposed to evade anything in this matter; but if we should attempt to do all that is here required of us, by preparing replies and rejoinders to complaints, it would occupy us all the time till the next meeting. We cannot carry on a controversy of this kind. We should unavoidably get into difficulty with other Associations. Sufficient unto the day is the evil thereof. When the accuser comes forward with his charges, as a man, we will attend to him. The evils of such a controversy no language is able to describe.

Rev. Mr. CHURCHILL. Litchfield South would be unwilling in a similar case to attempt a reply to every complaint that might be made. As pastors in our appointed work, in our respective fields, we have something else to do. We have not the time to spare. Hartford Central would have business for a long time. I should be unwilling to attempt it.

Rev. T. SMITH. This amendment leads us to consider the question, how much is due to Christian fellowship. Such fellowship is of great importance. It cannot be preserved without some care and painstaking. If one Association remonstrates with another for their action in a matter of common interest, it is reasonable and proper that, to preserve Christian confidence and fellowship between them, the latter should be at pains enough to reply. If they reverse their action, they satisfy their brethren. In other cases they might satisfy them by exhibiting their reasons in full for their action. This is friendly intercourse, and is a duty for all.

The very idea of Christian fellowship and confidence implies this. Two brethren have confidence in each other by having evidence that each believes, loves, and obeys the truths of the Gospel. Each therefore must give that evidence. Extend this to a hundred brethren,—to a church. Somewhat more painstaking may be necessary to satisfy all on this point; and if this is done, then the basis of confidence is laid between them all, and each may go forth with the endorsement of all. Suppose next a cluster of such churches;—how shall they maintain fellowship but in the same way,—by furnishing evidence that they all believe, love, and obey essential truth? They must therefore meet and say what is their practice and principles of order,—they must express to each other from time to time their convictions of truth. This only can preserve them harmonious, and strengthen and perfect their Christian fellowship.

Extend now the same principle one step further. Suppose there are ten, twelve, or more clusters of churches, having one name and a common ancestry;—it is still more important that they shall have fellowship with each other. One step more of painstaking is necessary to this;—they must all say that they do believe, love, and obey the Gospel. They must report themselves to each other, and suffer from each other the word of exhortation. This General Association is the embodiment of such fellowship between the District Associations. It is its function. We meet for this, and here find a bond of Christian union before the world.

But this is not effected by the mere *name* of the General Association, but by the reality of a union under it. We must know the state of religion in each body and its Christian order. They must each when called upon repeat their declaration of faith in the great common doctrines of Christianity. Thus the acts of one Association have validity in the others. They respect each others' licenses to candidates, and acts of discipline for scandal and heresy; and assent to each other in all matters of common interest among the churches.

As long as this course is observed, all goes well. The General Association exercises a calm and peaceful function to survey and look after the general interests of religion in the commonwealth. But suppose this fellowship endangered. Take a strong case;—that in the solid convictions of one Association, some one or more of the others have fundamentally departed from the Christian faith;—have adopted, or protect great and dangerous errors. Every step in so doing is a blow to Christian confidence. But shall such confidence be given up for every obstacle? No. Christ does not permit it to be broken off lightly. The matter must be made the subject of correspondence between the Associations. The Spirit of Matt. 18, requires this. They ought not to move in it for a light cause, and the character of our churches and pastors is a sufficient guaranty that they will not. When then, for a grave and weighty cause, one Association puts forth its statement of grief and complaint, it is the duty of the other to pay the necessary price of Christian confidence,—to meet, review their action, and if they do not reverse it, to apply intellect, and heart, to heal the wounds they have caused, by either confessing the wrong, or by explaining and convincing their brethren that they still hold the head. Is this unreasonable? Shall they say we are independent and irresponsible? Is it too much to ask that a document of perhaps ten or twelve pages, be prepared to stanch these bleeding wounds of fellowship? This is all that is called for by the amendment. Has Litchfield South been called on in half a century to make such a response? Is it a thing likely to recur every day? No. As long as the heart of piety beats true, and good sense blends with Christian love, we shall not thus deal with each other. The Associations love each other, and will ever speak in words of respect and good will. Nor should they deem it a heavy cross to answer the inquiries they address in kindness to each other.

The expression of opinion now sought from this body has a reason in the nature of things. We do not come here to reiterate all truth but to speak words fitly. If we may say what we did two years ago on the subject of slavery, because such language was then seasonable, may we not when the matter in hand respects our own constituency, express our opinions also? Such an expression is necessary to purge ourselves from the suspicions of evil. If we would be a bond of union between our churches and other bodies we must do it. If we find that any Association does not hold the head, we must, in the last resort, say to it, "you can no more carry the voucher of all the Associations; we cannot bear the responsibility of your position; we must henceforth walk in different paths." To me the duty of so doing is as plain as the shining light, the way to life, the duty of the fellowship and communion of the saints.

Rev. Mr. ROCKWELL. I do not see any advantage in adopting this amendment. It simply calls the Association to pursue a course of Christian fellowship with each other,—in other words to behave like Christians. I do not think there is need of any such call. Hartford Central has given no reason to call for it. We have adopted the rest of this report with great unanimity; and I supposed the committee would be ready to strike out all else. We have shown that we are unanimous in our faith, and I rejoice in it. I hope the time will never come when we shall show any serious diversity of sentiment in regard to these vital truths. They are the foundation of all our hopes and all our power. There may be shades of difference in our ways of expressing these truths. If we ever reach heaven, we shall know more of this mystery of the Gospel than we now do; but I hope and trust that till then we shall never be disposed to break away from the revered formulas whose language we have now adopted. It is our right to affirm general propositions, but not to cast any imputations on the District Associations, or prejudge what may yet be a case for judicial investigation. The General Association has hitherto expressed its sanction only of judicial decisions already made, not of what may be made in the future.

Rev. Mr. WHITTELSEY. Our action has hitherto been nearly unanimous, and

cipline from without, *in consequence of the action of the Hartford Central Association*, and in proof of this cited the review of CC. in our columns. Now it so happens that the review of CC. was published before the discussion of the Hartford Central was known to us. It appeared on the outside of *The Independent* of Oct. 25, and was printed as early as Oct. 22d, the day on which the Association began its session. We knew nothing whatever of the action of the Association when that article was written, and of course had no reference to it. The security of Dr. B.'s position we affirmed to be just where it ought to be, in *a loving, an intelligent, and a confiding* CHURCH; and if that church was independent of all ecclesiastical bodies save an advisory council convened according to Congregational usage, his position would be even stronger than we affirmed it to be in the following paragraph:—

"We are glad to see that the publication of these articles was called for by gentlemen of the highest standing in Hartford, members of Dr. Bushnell's Church and Society; that such men as Thomas Day, A. M. Collins, Normand Smith, Thomas C. Perkins, Luzerne Rae, and others, have not had their confidence in their pastor's orthodoxy shaken, by all the reviewers from OMICRON to DAVID N. LORD. This fact speaks well for Dr. Bushnell's personal and ministerial influence, and for the general tone of his preaching at home. With the confidence of such a church, Dr. B. is well fortified against any ecclesiastical discipline from without."

Dr. Hall is also reported to have said that *The Independent* compared the *Orthodoxy of Connecticut* to the well-known description of Hudibras. This again is quite wide of the mark. After alluding to the contradictory statements of the several reviewers of Dr. Bushnell as to the orthodox doctrine on the several points at issue with his book, we said, "If we suppose Orthodoxy to be personified in *each and all of these reviewers*," with their mutual contradictions upon vital questions, then it may be represented by the description of Hudibras. No allusion was made to Connecticut Orthodoxy, but only to that jumble of assertions and definitions of orthodoxy paraded by CC. in parallel columns. We can hardly believe Dr. Hall capable of such misrepresentation—the reporters must have misunderstood him.

CIVILITY.

The Christian without doubt is "the highest style of man;" but we fear it would not hold as a general proposition that a Christian is a *gentleman*. Though the tendency of the Christian faith is to refine the manners as well as to sanctify the life, there are many men of the world, men of mere morality, who have far more of amiableness and civility in their intercourse with mankind than some Christians whom we wot of. With some a refinement of manner is natural, or it has been so gradually formed under judicious training as to have become a second nature; with others, through early neglect, it is exceedingly difficult to be acquired. Christian principle alone will not impart it, though this should dictate the cultivation of a gentle and amiable spirit. No Christian has a right to plead his early education or his natural infirmities of temper as an excuse for any infelicity of manner in his intercourse with others, for it is his duty as a Christian to correct the defects of early education and of constitutional temperament. Christians may deeply injure their own reputation and the reputation of the Gospel by petty acts of rudeness or petulance hardly thought of at the time, but which have become habitual. Men pressed with business, whose time is always valuable, are in danger of being betrayed into incivility by ungracious visitors. It is related of a distinguished commentator, that when a plain man who had traveled some distance out of his way for the sake of thanking him in person for the good he had received from his exposition of the Scriptures, was ushered into his library in the hours devoted to study, he received him with such coldness and rudeness that the disconcerted visitor went away with an unconquerable disrelish for his once favorite commentary. Another biblical student is said to have thrown an inkstand at the head of a luckless visitor who broke in upon his retirement. Now though it may have been allowable for Luther to throw an inkstand at the devil, whom he supposed to be haunting him, we do not think such a reception due to any other visitor. Such interruptions as are here referred to are a part of one's discipline in patience, and should be so improved.

Some of the most painful instances of incivility occur in connection with applications for *benevolent* objects. A Christian, perhaps a Christian minister, who has at heart some object connected with the Redeemer's kingdom—an object to which he has devoted his own time and money, and to accomplish which he has assumed the ungracious task of collecting funds by personal solicitation—calls upon a merchant of wide-spread reputation for wealth and liberality, and respectfully requests his aid. Perhaps in order to trespass as little as possible upon the merchant's valuable time, he has previously made application by note, and now merely calls to learn the result. Modestly presenting himself at the merchant's desk, he expects at least a word of Christian recognition and encouragement; but instead of this he is accosted as if he were a mendicant, and turned off with the rough, curt reply, "I've nothing for you," or "I'm too busy to attend to you," and left to get out of his embarrassment as he can. He goes away, wondering whether all that he has heard of this merchant's piety and liberality can be true; whether the man who is so rough and uncourteous to one whom he knows to be engaged in Christ's service, can have taken time that morning to commune with Christ and imbibe his spirit; whether his clerks are accustomed to see such outbreaks of petulance and rudeness toward strangers and such repulses of charitable objects, and if so, what these clerks think of religion; and whether this is a common habit with business men or peculiar to a few. He goes away, sorrowing that he is obliged to lower his estimate of a Christian whom he had been accustomed, though a stranger, to respect and admire.

Now we know how trying it is to a busy man to be interrupted by visitors and applications in which he has no special interest or concern. No man in New York can give us any information on that point. We know too by sad experience how strong is the temptation to turn off hastily all such visitors and their appeals. But however trying the interruption, and however strong the temptation to resent it, a Christian owes it to himself and to the honor of Christ, to be equable, polite, and kind even in denying others their requests: and especially does he owe it to a Christian brother—who comes to him on his Master's errand, to receive him kindly and bid him God speed, though he may not be able to assist him. No doubt the incivility in such cases is owing, not to any particular repulsion to the visitor or his object, but to some underlying feeling of care and anxiety about other things which puts the mind in a petulant frame and makes the least interruption an annoyance, or to a covetousness that fears to trust itself to any appeal of charity. But is it right for a Christian to take upon him so much business or public care that he cannot brook to be accosted even by a brother Christian about Christ's cause, that his temper shall be soured, his mind made morose and irritable, and his deportment the reverse of the gentleness of Christ! We pity the man whom wealth and social advantages, and public honors, and Christian profession, have not raised above petty acts of incivility toward others however slight their claims upon his notice. To be a gentleman is well; to be a Christian, better far; but to be a *Christian gentleman* is best of all. "Be courteous" is a precept of the Christian code of manners.

A SEASON FOR THANKSGIVING.

A year ago at this time the dark cloud of Pestilence hung over our city and our land. The angel of death flew abroad on the wings of the wind. Business was suspended; social intercourse lost its life; pleasures vanished; anxiety and apprehension filled every mind. That was a season for watchfulness, fasting and humiliation before God. Now the whole face of things is changed. Our city is healthy, and the land is free from pestilence. We enjoy the fruits of the season without harm. Business is active, and the social circle cheerful; plans of summer travel and enjoyment are formed without the apprehension of impending danger. Is not this a time for gratitude;—a time to remember God with thanksgiving and to render him our most active and joyful service? Shall we not feel for souls as we felt when death was hourly nigh, and labor under the impulse of a cheerful gratitude as we then labored under the constraint of a sorrowing fear?

RELIGIOUS NEWSPAPERS BELOW THEIR COST.

The *Religious Herald*, of Hartford, has an article to show "why religious newspapers are unprofitable to their publishers." Two causes are assigned, *first*, the habit of selling newspapers on credit, instead of requiring payment in advance; and *secondly*, the practice of selling newspapers at an inadequate price. It is a very clear case that no sort of business can be otherwise than ruinously unprofitable, when the article sold is not only sold on credit but sold at a price which will not remunerate. We trust our readers will take notice and understand why it is that the proprietors of this Journal insist on payment in advance.

The price of the *Religious Herald* is just one quarter less than the price of *The Independent*. Of this "inadequate price" the editors say in behalf of the publisher, "An unjust and ruinous competition has brought us to our present terms;" though, they add, that by their paper at that price and at their present rate of expenditure, they, that is the party in whose behalf the article is written, '*can* earn their bread, if their present list can be kept up, and if they should be so fortunate as to get nearly all their pay.' We hope the worthy publisher will be able to keep up his circulation, and that all his customers will not only pay what they owe him, but will take care to pay promptly; for the *Herald* is a journal which we value.

The following paragraph seems to require a word from us in reply:—

"The ruinous competition of which we were speaking, is brought about by men of whose benevolent intentions and charitable disposition we would not entertain a doubt. Nay, even our own contributions and our own columns have been brought to bear against the support legitimately due to the Herald in this very way. That noble institution the American Tract Society, has done, and is doing, more than any other instrumentality, to bring *Religious Newspapers below their cost*. Their *American Messenger* is sent out at a price that would ruin any individual who might attempt to issue a religious newspaper. Aside from the advantage of an immense edition—equal to nineteen-twentieths of its type-setting, as compared with the average of religious papers—it has no editor to pay, and many of its other expenses are materially lightened by its connection with the Tract House. Then, there is an association of gentlemen who are bound to sustain the *New York Independent*, irrespective of its subscription list,—which that paper itself asserts must fall very far short of supporting it at its present price of $2 a year."

In this connection the *Herald* calls to its aid a paragraph from the *Vermont Chronicle*, in which a similar complaint is made about the injustice of publishing newspapers at less than cost. Admitting the right of individuals and companies to print and distribute newspapers at less than a remunerating price, the Chronicle intimates that the right is one which even a charitable institution has no right to exercise.

"The newspaper business is one by which many interests are affected; its profits are to many their means of living; and it seems to us obvious that a just regard to all the interests concerned—to the permanent interests of society, demands that *all* papers should be put at such prices as to furnish the editors and publishers a suitable remuneration. If it is found desirable to use fun is for the circulation of a paper, let copies be sent out gratuitously; but let the *subscription price* be always such as to justify and reward private enterprise. The matter then would be understood; and men who endeavor to get along in this way would be saved from the countless perplexing obstacles that arise from the rivalry of papers furnished below cost."

So far as this journal is referred to by the *Chronicle* and the *Herald*, all that they say is founded on misunderstanding. There is no "association of gentlemen who are bound to sustain the *New York Independent* irrespective of its subscription list." The proprietors of *The Independent* are business men, acting together in the ordinary form of a business partnership. There is no association back of them,—nobody pledged to sustain them. They are investing a part of their own capital in a newspaper establishment, expecting that the property will ultimately be of sufficient value to repay the investment with interest. When the subscription list of *The Independent* shall have become equal to that of the *Observer* or of the *Evangelist*, the income will be much more than equal to the expenditure, and the property of the establishment will be worth more to the proprietors than it will have cost them. The publication of this journal then is conducted entirely upon legitimate business principles. The proprietors might indeed make other investments affording quicker and greater returns; but they choose to make this investment because they think that such a journal will do good. They say nothing about their sacrifices; they do not ask anybody to help them; they are only making what they expect will be a reproductive investment of capital.

Our friends of the *Herald* and *Chronicle* seem to think that the price of a newspaper must be determined not by the expected number of subscribers, but by the actual number at some given date. Their theory seems to be that the aggregate expenses of the year, including a fair profit to the publisher, must be taken for a dividend, with the number of paying subscribers on the first day of January, for a divisor, and that the quotient will be the only legitimate price to a yearly subscriber. If the proprietors of the *Observer* and of the *Evangelist* would consent to do business on that plan, the publishers of religious newspapers in Connecticut and Vermont would have much more reason to complain than they have yet had.

The complaint against the *American Messenger*, published monthly by the Tract Society, seems to us to be hardly worth making. Such journals as the *Herald* and the *Chronicle*, have little reason to fear the monthly bulletin of the American Tract Society. The *Messenger* is hardly anything more than a monthly tract, distributed, as we are told, into something like 150,000 families. Nobody who has any desire to know what is going on in the religious world, would think of taking that as a substitute for a weekly religious newspaper. On the contrary, we cannot but think that the *Messenger*, making its monthly visits to so many families, may sometimes waken a taste for all that variety of religious intelligence which is given in the columns of newspapers worthy of the name.

At first sight, there seems to be some reason in the complaint that the entire expense of editing the *Messenger* comes out of the general charitable funds of the Society, instead of being charged as an item in the cost of the publication. But let the *Messenger* be considered in its true light as a monthly tract, instead of being considered as a religious newspaper, and what expenditure of the funds of a *Tract Society* can be more appropriate than that which aids in putting so good a tract every month into 150,000 families. But beside this, the *Messenger* is the monthly advertising sheet of the Society, conveying to perhaps a million of readers the knowledge of its proceedings, and the titles and descriptions of its newly published books. In a business point of view then, the little labor which the Secretaries expend upon the getting up of this sheet, is labor saved, inasmuch as it saves a great deal of correspondence and agency.

And indeed, why should the publishers of religious newspapers complain of the Tract Society for publishing newspapers at less than cost, even though it should publish a *bona-fide* weekly newspaper of the largest size, if the booksellers may not complain of the same Society for publishing books at less than cost. Thousands of dollars are raised from the benevolence of our churches every year, by making appeals to every Christian sensibility, not merely that good books may be given away to the destitute and to those who will not buy them, but also that good and pious people, many of whom are among the largest contributors to these very funds, may be able to purchase Bunyan's Pilgrim at 44 cents instead of 50 cents, and other good books at a like discount from a fair compensation for the entire expense and labor of manufacturing them for the market.

In this connection we might ask the publisher of the *Religious Herald*, whether he makes any just compensation to those whose contributions fill his editorial columns. If he gets all that editorial labor gratuitously, or for less than its value, and is thus enabled to sell his journal at the rate of $1.50 *per annum*, when without that charitable aid, he could not supply the same number of customers for less than $2.00 *per annum*, is not he himself the man who sells newspapers at less than cost?

THE CHEAP POSTAGE BILL.

General Rusk, of Texas, has at length reported in favor of the grand reform of Two CENTS POSTAGE, and for the abolition of the franking privilege. The bill is brief, simple and comprehensive, and conforms in the main to the petitions of the people. There are only six sections. The first establishes two cents per half-ounce as the uniform rate of postage, *prepaid in all cases*; and one cent as the rate for drop letters to be delivered in the same office. We think the exaction of pre-payment in all cases is too great an inroad upon the habits of the people to be made compulsory or absolute in the first instance, and if persevered in will greatly endanger the whole scheme. The allowance of an option to charge the present rate of five cents if unpaid, and reduce it to two cents if pre-paid, will work better, and will remove every ground of complaint or prejudice. The British Post Office has but one million of dead letters out of 350 millions mailed in a year. Nineteen-twentieths of the letters are there pre-paid,—yet four-fifths of the dead letters are from the unpaid. The friends of Cheap Postage will see that they have not lost their labor. There is little doubt now, that if Congress shall come to its self-control so as to transact any general business, we shall get cheap postage by next New Year's Day.

Our opinion is also, that it would be much better to have the rate for town delivery the same with that for the general mail. Two cents is cheap enough, if accompanied with frequent and reliable delivery of town letters, and by this the town delivery will be made more effectively a living part of the general postal system. But with or without this alteration, we beg that the bill may be passed without delay. It can then go into full operation on the First of January next. Let us begin the second half of the nineteenth century with this magnificent step in social advancement. We add a paragraph of Mr. Rusk's report.

The following table shows the condition of the department during the years 1843 and 1849, and proves conclusively that the reduction which took place in 1845 has, even under the numerous disadvantages arising out of the credit system and the franking privilege, been attended by the most salutary consequences:

	1843. Net. Rev.	Transp'n.	1849. Net. Rev.	Transp'n.
U. States,	$2,937,914	$2,917,319	$2,883,334	$2,257,346
Northern,	1,956,600	1,401,137	2,064,253	1,023,084
Southern,	1,000,914	1,546,182	806,450	1,234,262
Delaware,	10,296	8,303	10,242	8,612
Maryland,	122,787	147,235	99,124	128,147
Virginia,	148,075	199,753	109,201	170,548
N. Carolina,	47,551	91,495	43,252	97,789
S. Carolina,	86,612	122,378	61,187	104,19
Georgia,	95,629	171,671	74,001	134,025
Florida,	14,734	44,198	10,544	25,226
Missouri,	61,840	69,084	53,457	46,843
Kentucky,	77,726	130,566	64,688	68,370
Tennessee,	59,101	96,065	47,246	59,017
Alabama,	89,148	218,055	60,454	142,256
Mississippi,	49,734	95,395	42,434	67,960
Arkansas,	12,819	53,825	11,373	42,602
Louisiana,	104,261	37,976	101,226	39,409
Texas,			15,636	46,518

If under existing circumstances the mail service has more than sustained itself in all respects, what may not be anticipated when the burdens imposed on behalf of the other departments of the government suall have been removed? It may, and probably will be the case, that for a year or two the revenue of the department will be somewhat diminished; but the experiment of Great Britain has clearly demonstrated that, should such be the case, the deficiency will be of short duration. The opponents of the measure will probably ask "how is this deficiency to be supplied in the meanwhile?" A ready answer to the question is at hand. Let the deficiency be met by the reimbursement to the Post Office of at least a small portion of the millions contributed to the national treasury since the commencement of the government in the form of cash and gratuitous service. There can certainly be no hardship in paying money which should have been paid as it became due.

UNIVERSITY OF THE CITY OF NEW YORK.—On Friday evening, at a meeting of the trustees and faculty, Rev. George W. Bethune, D.D., was unanimously elected Chancellor of the University, in the place of Hon. Theodore Frelinghuysen. Mr. G. C. Anthon, formerly of the College of Louisiana, son of Rev. Dr. Anthon of this city, was chosen Professor of the Greek Language and Literature.

RESIGNATION OF DR. BEECHER.—Rev. Lyman Beecher, D.D., has resigned his office as President and Professor of Theology in Lane Seminary, and has been elected Emeritus Professor of Theology. The reasons of his resignation are his advanced age, 74, and his desire to prepare his works for the press. It is understood that he will continue to reside on Walnut Hills. His successor is not yet announced.

RELIGIOUS INTELLIGENCE.

GOOD NEIGHBORLY LIBERALITY.—The ancient Congregational Society of Kennebunk, Maine, is now Unitarian, and a new or second congregational church has been formed out of it, which is Orthodox. The old society, in preparing for its century celebration on the 26th inst., has been furnished by the liberality of its friends, with a new and rich-toned organ, and a very rich curtain for the pulpit window. With commendable liberality, the society voted to present the old organ to the Unitarian congregation at Standish; but the curtain, a very rich one, recently restored at a considerable expense, has by unanimous vote been presented to the Second church. In the graceful note of the committee, they say—

"As a whole, it cannot be applied to any other use, than that for which it was originally designed, and we cannot find it in our hearts to use it for any other purpose, or expose it to sale. It was the gift to us from the late Daniel Sewall, Esq., the devoted friend and benevolent patron of this parish, of whom honorable mention will always be made in its history. It is our desire to make such disposition of it as would have commended itself to his mind, if still continued among us. Amidst the claims to it which have been suggested, we have regarded the fact, that his children still worship in your house, and that, on many occasions, we there unite with you, in the worship of God, and in mutual endeavors for human improvement, as giving prominency to your claim to it."

The Second Society unanimously voted to accept the gift in the same kind spirit with which it was presented, and their committee reply—

"We truly hope that the effect will be mutually beneficial in strengthening among us a desire to promote every good word and work, tending to advance Christian benevolence and philanthropy.

"The allusion in your communication to the original donor is received by his surviving family with deep sensibility. They will ever cherish a grateful recollection of your tribute to the memory of a beloved and revered parent, and cannot fail to appreciate the delicacy, with which they, as his relatives, were associated in the considerations which led to this friendly act.

"We cordially reciprocate your good wishes in our behalf—and that you may be prospered in every endeavor to promote the cause of Christian morality, and human happiness, is the sincere prayer of your friends,

WILLIAM B. SEWALL,
CHARLES WILLIAMS, } *Com.*
GEORGE P. TITCOMB,

"*Kennebunk, June 4, 1850.*"

AUBURN THEOLOGICAL SEMINARY.—The annual examination of the classes in this seminary commenced on Friday morning, June 14th, and closed on Tuesday afternoon. Seventeen pastors from widely distant churches in Western New York were present, and in their report to the commissioners of the seminary they say:

"That the examination was thorough, and as extensive as the time would permit. The committee were highly gratified with the examination, as it evinced not only ability, skill and faithfulness on the part of the Faculty in teaching, but also furnished satisfactory evidence of commendable diligence on the part of the students generally in the prosecution of their studies, and of success in acquiring knowledge adapted to qualify them for the arduous and complicated duties of the ministerial office."

A large number of the Alumni were present, and the sermon on the occasion was delivered by Rev. Wm. H. Spencer, of Utica. It was an able and earnest enforcement of the duty of the church to supply and sustain its own ministry, and to control their location in reference to their highest usefulness.

The speaking of five representatives of as many different societies in the seminary on Tuesday evening was excellent, and the commencement exercises on Wednesday were interesting and appropriate. A large and intelligent audience were gratified and benefited by the occasion.

The next term commences on Wednesday, the 18th of September next. Assistance may be received by the needy from seminary funds to the amount of from 75 cents to $1 per week, at the direction of the Faculty. The Education Society will also pay to its beneficiaries $80 per annum, paying in advance each quarter from the time they are received by the society. The seminary is in a flourishing condition, its board of instruction full, and its course of study comprehensive and thorough.—*Com.*

SOUTHERN RELIGIOUS ITEMS.—A splendid new synagogue has lately been consecrated with much ceremony at New Orleans. There is no Jews' Quarter in American cities. In the most beautiful street in the city of New Orleans, the most graceful structure is a Jewish Synagogue. The Rabbi alluded to this in most eloquent terms.

The Baptist Convention of Alabama have offered a premium of $200 for the best "sound, scriptural, and practicable exposition of the relation of Master and Servant, and the duties growing out of it." The Committee to award the premium consists of one chosen from each of the following churches: The Baptist, Episcopal, Methodist Protestant, Methodist Episcopal, and Presbyterian. We would suggest the text in Col. 4:1, as a good foundation for such an essay.

The members of the 2d Presbyterian Church in Charleston have recently built a separate chapel for their colored members, who will henceforth meet separately for worship, but will be under the session as heretofore. The house cost $7,700, is neat and appropriate, built in simple Gothic style, and in the shape of a capital T—the transepts, or wings being appropriated to the use of white persons, and entered by separate doors. Rev. J. B. Adger, a returned missionary, is laboring there, and has already gathered a respectable congregation of colored persons.

A public meeting in the Baptist Church at Nashville, Tenn., has proposed the establishment of a Publication Society at San Francisco, for the benefit of China and Eastern Asia. The report on the subject, drawn up by Rev. Drs. King and Jones, dwells on the rising commercial importance of the place, the probability that all Mexico will soon be annexed to the Union, the certainty that the great South-West must continue to grow, &c. They do not seem to have inquired as to the moral capacity of San Francisco to carry on such a work. They say—

"As there are several thousand Chinese already in San Francisco, and the probabilities strong that there will continue to be a large emigration to Oregon, as well as to California, of the more intelligent and enterprising classes; a most interesting and important work will devolve upon the society, of supplying them with our religious literature. Who can estimate the moral influence which these Americanized, if not Christianized Chinese, will exert upon their friends in China?

On the blackened and unsightly ruins of the old Protestant Episcopal Church at YORKTOWN, Va., over which for more than a quarter of a century, brooded the genius of desolation, a neat and modest building has been recently erected, in which Episcopal services are now regularly held; and the Southern Churchman makes an appeal for contributions to repair the wall of the burying-ground, so as to keep out the cattle and swine.

The clause in the Methodist Book of Discipline which pronounces slavery a "moral evil," and binds to efforts for its "extirpation," troubles the "M. E. Church, South," and yet they have not courage enough to strike it out. The West Conference directed the appending of the following note, moved, it is said, by Rev. Jefferson Hamilton, a Massachusetts man:

"This section was inserted by a majority of votes when the M. E. Church embraced the whole country, and as the M. E. Church, South, still embraces a wide extent of country, with various views and conflicting interests, it is not removed, though it has long since become inoperative, and ceased by common consent to set forth a practical rule or principle."

PROTESTANT BISHOP OF JERUSALEM.—Bishop Gobat has written to the Church Missionary Society, that many members of the Roman and Greek churches have become convinced of the absurdities of those churches, by the reading of the Scriptures, and have applied to him to be received under his instructions, with a view to a public renunciation of those errors; but he had found himself utterly precluded from receiving them! The explanation is this:

"When the Bishop was to be appointed to Jerusalem, a certain party in the church declared to the late primate that they would make all possible opposition to the appointment, unless it was made a condition in that appointment that no attempt should be made by the bishop to convert the followers of the Romish and Greek churches to Protestantism. Thus, the bishop was tied down!"

CHRISTIAN CONFERENCE OF ALL NATIONS.—Dr Ridley Herschell's proposal, of embracing the opportunity of the Grand Industrial Exhibition of 1851, to hold at the same time a Christian Conference of all nations, is seconded, *unofficially*, by the secretaries of the "British organization of the Evangelical Alliance," Rev. Drs. Bunting, King and Steane, so far as the objects are concerned, but reserving liberty of judgment and action as to the modes of accomplishment. They say:

"Although we send you this joint letter, and attach to our names the official position we occupy in the British Organization of the Evangelical Alliance, you will understand it to be a non-official communication. We have had no opportunity of conferring with the Council; but as we are persuaded that your design must command their hearty approval, we have not scrupled to address you in this manner, since we may thus the more effectually serve your important object."

CHAPEL FOR DR. ACHILLI.—A house in Dufourplace, Broad-street, Golden-square, has been fitted up in a neat but plain style as a chapel, in which Dr. Achilli is to preach the Gospel to his Italian countrymen resident in London. The opening services were held on Friday evening, May 24th. Rev. R. H. Herschell delivered a solemn charge to Dr. Achilli, setting forth the peculiar duties and weighty responsibilities of his position, and urging him to know nothing but "Jesus and him crucified." Dr. Achilli, in responding, expressed his confidence that the blessing of the Lord would rest upon his labors. The service was concluded with prayer by the Hon. and Rev. Baptist Noel. On Sunday the new place was opened for service in the afternoon, and was quite filled. Dr. Achilli conducted the service after the form practiced in the French and Swiss churches, and then preached on the 17th chapter of the Apocalypse. After an animated discourse, with prayers uttered extempore, and from the fullness of a devout mind, he expressed himself as delighted to commence such a service in his own tongue, and for the benefit of his brethren of Italy, dear to him, in a place so simple, so unpretending, so much like the first localities of the inspired apostles of Christ.

MR. FINNEY IN LONDON.—We find the following notice in the London *Christian Times* of May 21:

"*Christian Instruction Society.*—The Rev. C. G. Finney, of America, will deliver a second lecture at the Tabernacle, Moorfields, on Wednesday evening next, June 5, 1850, at the request of the above Society. Subject:—'What hinders the conversion of London?' The intense interest created by the first lecture on the 'Spiritual claims of London,' on Wednesday last, has led to the appointment of a second. ROBERT ASHTON, JOHN PITMAN, Secretaries."

LYNN, MASS.—The *Christian Watchman & Reflector* says—

"We are pleased to learn that there exists quite an interesting state of religious feeling at LYNN, and that on Sunday last, in the presence of a large concourse of people, seven persons were baptized."

SOUTH BRAINTREE, MASS.—The same paper says that—

"In addition to the baptisms already reported, nine were received into the Baptist church the first Sabbath in May, eight by baptism, and six on the first Sabbath in June, five by baptism, making the aggregate of additions to the church since the first of March, of thirty-eight persons. There is much attention to the subject of religion at the present time, one case of hopeful conversion this week and some inquirers."

RELIGIOUS REVIVAL.—An extensive revival is at present going on in the Methodist Church at Tuscaloosa, Ala.—*New Orleans Picayune.*

There is a church not a hundred miles from Springfield, where the rival spirit engendered by a difference of opinion about a minister, has led to the establishment of a second sewing society among the ladies, and an opposition prayer meeting by the brethren.—*Springfield Rep.*

CONGRESS.

TUESDAY, June 18, 1850.

IN SENATE.—The deficiency bill was finally passed, making up the appropriations for the current year, ending the 30th inst. Nothing yet began to be done for the new year, commencing 1st prox.

THE OMNIBUS BILL.

Mr. Hale's amendment came up, allowing the future formation of two new States from California.

Mr. Foote offered an amendment to Mr. Hale's, to admit new States, with or without slavery, as the people decide.

Mr. Hale desired to withdraw his amendment.

Mr. Clay said, "You can't withdraw it."

Messrs. Hale, Chase, and Smith spoke strenuously against the proceeding.

Mr. Foote briefly sustained his amendment, and it was adopted, 33 to 5! Mr. Hale's amendment was then withdrawn.

Mr. Davis, of Miss., moved to add a proviso repealing all preëxisting laws in the territories which restrict, abridge, or obstruct the exercise of rights of property existing under the laws and Constitution of the United States.

Mr. Hale moved to amend the amendment, by excepting all laws abolishing slavery. A long debate consumed the day without a vote.

IN THE HOUSE.—At this moment, the second day of the third week of the seventh month of the session, the appropriation bills unreported, within twelve days of the exhaustion of every constitutional provision for the expenses of government, with the petitions for cheap postage unanswered, with all the current legislation of the country untouched, with gold pouring in from California to New York, and no mint to coin it, with 200,000 American citizens on the Pacific forbidden to pass a single valid law for the protection of property or the punishment of crime, or to have title to a rood of the land on which they dwell, with two populous territories in like manner forbidden to vote in any way for rulers or laws, or even for a delegate to represent their necessities to Congress, and with the whole world looking on to see the developments of the great "model republic"—the House of Representatives spent the whole day in altercating a mere party question about the right or wrong mode in which unemployed balances had been disposed of by the treasury, the sole use and interest of the whole being to reawaken the nerves of party spirit which had grown alarmingly torpid by the pendency of a truly national question. N. B. The telegraphic report to the New York papers concludes thus:

"Mr. Williams moved to lay the subject on the table.

"At twenty-five minutes past three, without disposing of the subject, the House adjourned."

WEDNESDAY, June 19.

IN SENATE.—Mr. Hale's amendment was rejected without a division; and Mr. Davis's was lost, 16 to 29, Mr. Foote voting aye. After the rejection of sundry amendments on other points, Mr. Underwood offered a proviso that, in case Texas shall reject the proposal, the boundary may be settled by suit in the Supreme Court.

Mr. Rusk opposed the amendment, and said the case was much altered by the recent message of the President. The United States now claimed the territory in dispute, by a fraudulent detention. He hoped Texas would never consent to be dragged to the bar of the Supreme Court.

Mr. Badger advocated the amendment, contending that the title of Texas was not clear, and ought to be submitted to the judiciary.

Mr. Foote denied the jurisdiction of the United States.

Mr. Underwood expressed his belief that the pending bill, immediately upon its passage, will make the territory acquired from Mexico free soil.

Several senators gave notice of amendments they should offer; one from Mr. Berrien, requiring that California shall have but one representative—to be chosen *after the passage of this act!* N. B. Texas was admitted with two representatives.

Mr. Clay seemed disheartened, and expressed the discouragement he had felt at the delay which the bill had received from time to time. He had hoped that all the amendments would be disposed of by to-morrow, and yet here were four or five amendments now given notice of, to add still to the delay, and thwart the bill.

Mr. Berrien intimated that he did not choose to have his motives impeached in regard to the amendments he should offer.

IN THE HOUSE.—Mr. Bayly, from the Committee of Ways and Means, reported the civil and diplomatic appropriation bill for the year ending June 30th, 1851.

The House went into commitee on the bill granting bounty lands to soldiers of the war of 1812, '13, '14, with Great Britain; the Indian wars of 1811, the Florida war of 1835, and of the war known as Gen. Wayne's, of 1792 to 1795, that have not heretofore been provided for.

The day was spent in the debate, in the course of which Mr. Holmes, of S. C., said that the Wilmot proviso was to be forced on the country to cheat one portion for the benefit of the other, and this bill was to cheat all the States for the benefit of a few speculators. He opposed the bill mainly because lands have been pledged to redeem the public debt. It would be a breach of good faith to give them away.

THURSDAY, June 20.

IN SENATE.—Mr. Underwood's amendment was debated at length, and rejected, 16 to 24.

IN THE HOUSE.—On motion of Preston King, the regular debate was closed at one o'clock, on the bounty bill, and the rest of the day was spent in special debate under the five minutes' rule.

Mr. Hubbard, of Ala., offered a substitute for the bill, giving to such non-commissioned officers, musicians and privates, who served in the regular army, or in any company or command of volunteers, rangers, or militia, or in the Indian war, in the northwest prior to the treaty of Greenville, in 1794, or in the late war with Great Britain, or in any Indian war between the years 1813 and 1842, twelve months or more, a bounty of one hundred and sixty acres; six months or more, eighty acres; sixty days or more, forty acres; provided that the persons had not received a bounty of land heretofore, and are not shown to have been dishonorably discharged by the rolls.

FRIDAY, June 21.

The Senate was not in session, having adjourned over until Monday.

The House was engaged all day long in intense altercation, often involved in inextricable confusion, on the bounty land bill, with speeches under the five minutes' rule. The author of that rule, if his object was to disorganize the House, must greatly rejoice in his success. The week has been spent without touching California; and next week is appropriated to special orders. The Galphin, the Iowa contested election, and a host of minor subjects will get precedence. The House of Representatives will never be able to do business until the people of the North do one of two things—either they must instruct their representatives to succomb to the slaveholders at once, and do as they are bid in all things, or they must send men who are incapable of being bought, browbeaten, or blarneyed by the slaveholders or their northern adherents, but who will go straight forward and do what is right, and let the malcontents help themselves as they can.

MONDAY, June 22.

IN SENATE.—Hon. Robert W. Barnwell, appointed by the Governor of South Carolina a senator in place of Mr. Elmore, appeared and took the required oath to support the Constitution.

THE OMNIBUS BILL.

Mr. Douglas gave notice of an amendment providing that two new States—to be called *Sacramento* and *Colorado*—may be erected out of the territory of California, with the consent of that State, said States to be admitted upon an equal footing.

Mr. Soulé (pron. Soolay) brought forward his proposition in regard to California, which he sustained in a speech of consummate skill and beauty. He moved to require of California a preliminary assent, by a convention of the people, to the line of 36 30, as the Southern boundary. The other portion, called South California, is to be admitted into the Union as a State, when ready, able and willing, with or without Slavery, as her people may desire and make known in their Constitution. He finished his speech on Tuesday. No vote taken, or likely to be taken soon.

The House was occupied all day on Monday with five minute speeches in support of fancy amendments to the Bounty Land bill; and passed the bill on Tuesday.

The Washington correspondent of the *Evening Post* says:

An unaccountable panic has seized Mr. Clay's allies and followers. They seem to abandon the support of the darling measure of their aged chief, without any assignable reason. One of the best known passengers or outriders of the omnibus said this morning, in private conversation, that the vote would be taken on Thursday, and that the bill would be rejected by a larger msjority than I thought a week ago was secured in favor of it.

WEDNESDAY, June 26.

Mr. Foote offered a resolution inquiring if the President had appointed Mr. Monroe to organize a civil or military government, or had instructed him to aid in forming a government, &c.

Mr. Foote asked for the immediate consideration of this resolution, and boldly charged Gen. Taylor with usurpation. He said that the proceedings were shameful, and would bring on a civil war. Mr. Webster and others objected to the consideration of the resolution, when it was, on motion, laid over.

IN THE HOUSE.—Mr. Stanton, of Tennessee, asked the consent of the House to introduce a resolution inquiring into the New Mexican affair.

Mr. Otis objected, which carried the thing over, and the House spent the day on the Iowa Election case.

FOREIGN.

ARRIVAL OF THE CAMBRIA.—The Cunard steamer from Liverpool, June 7th, arrived at Halifax on Friday, 21st, at 5 A. M.

Cotton unchanged, but firm. Flour unchanged, but dull. Corn inactive, and declined 6*d.* to 1*s.* Provision market quiet; Lard, 3*d.* lower. Coffee and Sugar advanced. Money market easy—discounts low: Consols, 96¼. Manufactures animated; spinners all employed.

The steamer City of Glasgow arrived at Glasgow, June 1; the Washington at Southampton and Niagara at Liverpool, June 3; and the American mail steamer Pacific at Liverpool, June 6.

A private dispatch received by telegraph, from Halifax, states that the Pacific arrived off Rock Light, twelve miles from Liverpool, on Wednesday night, at ten o'clock—eleven days and eight hours after her departure from New York

The news from France and from the continent generally is far more pacific, and its commercial aspect more satisfactory than for a long time past.

The new electoral bill passed the French Assembly by a large majority, and without leading to any marked demonstration from the opposition.

REGIUM DONUM.—The Executive Committee of the Anti-State Church Association have requested Mr. Lushington, M.P., to divide the House of Commons on the grant to Protestant Dissenting Ministers.

A new book is announced in the *London Athenæum*, as soon to be published in London, entitled "Rural Hours in the United States, by Miss Fennimore Cooper, daughter of the novelist."

Lord Ashley's motion in Parliament, in favor of the entire cessation of letter delivery at all the Post-offices on the Sabbath, was carried, 93 to 68. The question of carrying the mails on the Sabbath was not included.

The "Peace Bazaar," in honor of Elihu Burritt's arrival, was well furnished and brilliantly attended. Among the ladies who kept stalls were Mrs. Cobden, Mrs. Lushington, &c. A paper says:

The little Nailer's stall attracted a good deal of attention, on account of its primitive character. Our readers will probably recollect that the Nailer's name is Josiah Banner. He lives in Worcestershire; and Mr. Burritt has contributed much towards his education. His stall was covered with nails (in sixpenny packets) made by himself—some with his hands and others with his feet.

SARDINIA.—The recent departure of the new American Chargé des Affaires to Sardinia, William B. Kinney, Esq., a gentleman well known for his literary accomplishments and his sympathy with every measure conducive to human advancement, gives additional interest to all that arises in that kingdom—now evidently in a state of rapid improvement. The late imprisonment of the archbishop of Turin has been made the subject of public inquiry and explanation in the Chamber. The Minister of State, in his reply, said that the government had used much forbearance toward the clergy in general, and that Franzoni had not been arrested on account of his opinions, but for his actual offenses against the existing laws. He was imprisoned for a month, and fined 500 francs.

The Vicario summoned a priest named Casaccia, on suspicion of heresy. The priest was quite frank in his examination, and declared,

Editors' Table.

THE THEOLOGY OF THE INTELLECT AND OF THE FEELINGS. A Discourse delivered before the Congregational Ministers of Massachusetts, in Brattle-street Meeting-house, Boston, May 30, 1850. By Edwards A. Park, Abbot Professor in the Andover Theological Seminary. Boston: Perkins & Whipple. 1850.

This admirable Convention Sermon of Prof Park, which has already been reported and commented on in our columns, comes to hand too late for criticism the present week. We are curious to see what heresies the blue glasses of the *Panoplist* will detect in it, or how the Massachusetts delegate to the Old School Assembly, "lately" editor of the deceased *Observatory*, will justify from these pages his public denunciation of *Park*-ism.

The Discourse is for sale by M. W. Dodd; it will be eagerly sought by all who heard it, and to all who did not hear it we earnestly commend it.

HYMNS FOR SCHOOLS, with appropriate selections from Scripture, and Tunes suited to the metres of the hymns. By Charles D. Cleveland. New York: M. H. Newman & Co. 1850.

The design of this little volume is excellent, its collection of hymns extensive and various. But the editor has taken liberties with hymns that are established favorites, in the way of expurgation or addition, which if the spirits of those who wrote them ever revisit the earth will bye-and-bye we should think make his study vocal with knockings. We *do* not like this, and *will* not like it; even if the understanding should be convinced, which it never can be, that it is all allowable and proper. In default of a more comprehensive commendation of the book, therefore, we heartily say our word for the practice of regular public school-singing, which its editor rejoices in and fosters, and to which it is designed to minister.

THE YOUNG MAN'S FRIEND: containing admonitions for the erring; counsel for the tempted; encouragement for the desponding; hope for the fallen. Lowell: N. L. Dayton. 1850.

Among such multitudes of young men as are found everywhere in this country, any agency for good which is not positively unfitted to reach and move them can hardly fail to produce some effect. To aim a book at them is like firing into a flock; and the friendly shot which passes over one will be pretty certain to strike another full in the breast. The volume before us is a collection of Pulpit-discourses, formed into a neat and well published volume; and may be given with safety to any young friend. Its suggestions are pertinent, and if followed will be useful, for this life and the next.

THE SINNER'S JUSTIFICATION BEFORE GOD; Its Nature and Means. A Scriptural Treatise. By Charles Pettit McIlvaine, D.D., Bishop of the Protestant Episcopal Church, in the Diocese of Ohio. New York: 22 John-street. 1850.

This little treatise, written for "The Protestant Episcopal Society for the Promotion of Evangelical Knowledge," falls in admirably with the spirit and aim of that association, and is a fitting commencement of what we trust will be a long-continued and most successful enterprise. It is replete of course with the Scriptural doctrine of justification by faith, clearly stated and discriminated from error, and abundantly established.

THE MERCERSBURG REVIEW: Devoted to Theology, Literature and Science. Vol. II. Number IV. July, 1850.
Der Deutsche Kirchenfreund. Juni, 1850.

These two periodicals, the first a bi-monthly in the English, the second a monthly in the German language, are the exponent of that peculiar system which obtains at Mercersburg, and which seems to be a union of the most intense churchism with respect to ordinances with German liberalism with respect to the authority and inspiration of the Bible. It is a phase of theology which all who would grasp the theological tendencies of our times should seek to acquaint themselves with. Both periodicals are published at Mercersburg, Pa., and are conducted with spirit and ability. A halting student of German would do well to make the reading of the *Kirchenfreund* a monthly task.

A LETTER TO HON. HORACE MANN. By Charles Astor Bristed, late Foundation Scholar of Trinity College, Cambridge, and one of the Trustees of the Astor Library. New York: H. Kernot, 633 Broadway. 1850.

This is a brief and spirited Epistle—smart, egotistic, and with a strong disposition to severity in general—in which the writer undertakes to vindicate the fame of Mr. Astor, his grandfather, criticises Stephen Girard, with whom Mr. Mann had contrasted disadvantageously the New York millionaire, dashes at Phrenology, "Phonetics," and Modern Literature and Civilization generally, and American Society in particular, and closes with a rap, well-intended and better deserved, at what he styles modern Radicalism. It is easily read.

DOGGETT'S NEW YORK CITY DIRECTORY FOR 1850–1851. Ninth Publication, Established in 1842. New York: John Doggett, Jr., 59 Liberty-street.

A Directory is one of the indispensables of city life. In New York one does not always know the name of his next-door neighbor, and merely to know in what street a person resides is about as much of a guide to his whereabouts as to know in what State or country he lives. The interval between moving-day and the issuing of the new directory is a period of much perplexity and running to and fro in the streets of the city; and well it may be, for *twenty to thirty thousand* removals, with as many incomers and outgoers annually, are enough to upset the order of any community, and to throw the whole population into *pi*. We can no more live without a directory than we can without a newspaper. But it is quite as important to have a *good* directory as to have a good newspaper. The misprint of a name or a number in the directory, like a misquotation in the Concordance, only increases the bewilderment of the searcher. What weariness of feet, what wearing out of shoe-leather, what vexation of spirit may be the consequence of a single mistake! The utmost care is requisite in compiling such a work, and few can form an estimate of the labor actually bestowed upon a directory for the city of New York. First the whole city having been divided into convenient districts must be canvassed, every house visited, and the names and occupations of all its inmates ascertained. To facilitate this, the names of the last year's directory are struck off upon sheets of ruled paper, so that any changes can be carried out in the margin; new names are written out on separate slips of paper. When the city has been thoroughly canvassed—a labor which usually occupies forty or fifty men for several days—the names must be carefully arranged in alphabetical order, which with 80,000 names upon thousands of separate slips is no easy undertaking; in making this arrangement errors are often detected which require a partial re-canvassing, as for example when the name of an individual is given differently at his dwelling and at his store, or when a wrong number is given at either for the other. This done the copy is given into the hands of the printer, and then comes the wearisome labor of proof-reading, which must be carried on with the utmost patience and accuracy. And all this labor, requiring such minute attention, must be performed expeditiously, while an impatient business community are waiting for its fruit.

The long experience of Mr. Doggett in preparing the directory of New York, with his systematization and practical tact, enables him to produce a work of great completeness and accuracy. Last year it fell somewhat below the standard, because in consequence of his illness it was committed to less competent hands; but the directory for this year surpasses any of its predecessors. To test its entire accuracy would of course require an outlay of time and money equal to the preparation of the directory itself; but by looking at names with which we are familiar we feel satisfied to trust the book for the names of strangers. There are upward of 12,000 more names in this than in last year's directory. And in addition to the usual matter of the Appendix, lists of churches, banks, insurance companies, public and benevolent institutions, &c., it contains this year a great variety of useful information; such as

American Ministers, Consuls, Commercial Agents, &c., in all parts of the world. Foreign Ministers, Consuls, &c., accredited to the Government of the United States. Banks in the U. S. with their officers, capital, discount days, &c. Directors of the Banks of N. York. Transportation Lines (over 100) from New York, with their Agents, &c. Packets, Steamers, &c. (about 170 lines) from N. York, with their agents, &c. Telegraph Companies and Lines. Railroad Depots and Starting Places. Hotels in New York. Hotels in Philadelphia and Boston. Insurance Companies in Philadelphia and Boston. Corporation of New York, with its several Bureaus, as newly organized. Omnibus Lines and Routes. Country Bank Notes at par in New York. Value of Real Estate in New York. City Expenses. Rates of Commission. Rates of Legal Interest in the several States. Population of the City at various periods. Lessees of Ferries, &c., &c.

One of the most valuable features of the book is the Street Directory, which gives the locality and course of every street, and the numbers on every corner, so that a person can ascertain where a house of a given number is situated within half a block. Strangers will be greatly assisted by this part of the Directory.

The mechanical execution of the book is remarkably neat for a work of this character; the type is clear and bold—a great *desideratum* in a book to be consulted in haste. The Directory is for sale by the publisher at 59 Liberty-street.

ORIGINAL COMMUNICATIONS.

For the Independent.

THE NEXT COMMUNION.

Why! it is near at hand! Two Sabbaths more will bring it to most of the Congregational churches of the land.

Fellow disciples!—let us take a little council before hand concerning it. Can we not better use this sacred season than we have done, I surely need to:—do not you? In meditating the matter, a few *resolutions* have arisen in my mind; possibly they may be of some use to others. Vows gain force often, by diffusion.

1. *I am resolved to* THINK *of this Communion before its arrival.* It shall not come upon me unawares, as many have done. I will send my thoughts on before, to meet and welcome it. By thoughtful anticipation, shall I enkindle desire:—by earnest foresight beget longing toward it.

2. *Let me honestly look my life through,—and hunt out such sins as peril one to the curse of unworthily partaking.* Is mine a Bible business? Would it stand trial before the Ten Commandments, or bear the search of the Moral Law. Can a *good conscience* and my business, get on peaceably together. If it is a good business, have I—am I doing it in a righteous manner. Have some of my goods got a part of their sale-value from my tongue; and my neighbors,—that I wished to buy,—lost a portion of their true value from the same source? Have creditors been told the precise truth: and debtors treated by a celebrated N. T. rule? What is the state of my account book? Is it fit for the Great Account Day? Is there one willfully false figure in it—one fraudulent cipher or integer there, to work the curse of Achan on my soul:—Let me look to this. As a husband,—a wife,—a parent,—a child,—a master,—an apprentice, am I now living in sacramental purity. *What is the state of my lips*, morally,—are they clean from 'idle words'—from all 'filthy conversation,'—from 'false witness,'—deceit, envy, jealousy, backbiting, and murderous calumny? Am I very sure the Great Master of that feast will find no stains from any of these sins upon my lips—at the next Communion.

3. *I will keep one especial season of secret prayer relative to this solemn service.* A time shall be set specially for this as the one theme of prayer. The springs of devotion shall be solicited and made, if possible, to overflow the heart and cleanse even its secret places. All other themes shut out, *this* shall engross the mind. As the ancients said, "To fill your house with light, shut all the windows,"—so by shutting out all the world's light, a Divine glory shall shine within.

4. I WILL GO TO PREPARATORY LECTURE. * * * that * * no—excuse—never have * * —continue in sin because have begun? * * * time to repent.

5. *I will seek for at least one season of religious conversation before that time.* That I am so full of the world's words, that they are always on my tongue, is a reason for penitence. Should I not be ashamed of it? How precious to commune with some fellow-disciple,—to recall 'first love,'—first communion;—the day of espousals: the time when glowing vows were on our tongues, and ardent love within our hearts.

Finally: If spared to that blest season, I will go to God's house with deep and tender reverence, and godly fear in my heart; remembering I am a lost, guilty sinner; utterly hopeless without Christ,—on his Sovereign Grace my hopes depend. Have any harmed me,—these, I will forgive. Do any hate me,—these will I pity and pray for. At Jesus' feet my soul shall be laid, a fresh sacrifice. And looking on those precious emblems, touching and tasting them, shall I not joyously adore; and with the beloved Herbert, sweetly whisper,

"No precious stones, are meet to match this bread Divine;
Spirits of pearls dissolved, would but dead this wine;
This Heavenly food is too, too good
To be compared to any earthly thing."

L. W.

For the Independent.

LETTER FROM CONNECTICUT.

Never have I seen Windham county look more beautiful than at present. There has been much more rain than usual this spring, but not enough to injure the crops materially. The prospect of the farmer never was better. Fruits, vegetables and grain promise to be abundant. I have on my grounds from seventy-five to one hundred kinds of roses, which are looking splendidly; many now just beginning to bear. This wet weather is helping them much.

Have either of you, Messrs. Editors, ever visited "Putnam's Wolf Den?" If not, you have read the story, and it only remains for you, when "on the road to Boston," just to give me a call, see and smell my roses and other flowers, and ride a few miles to this notable place, in the town of Pomfret. It is a delightful drive, and worth forty "Avenue" and "Harlem" dusters. When you come, please bring along a copy of "Putnam and the Wolf," a little Tract written many years ago by that early and indefatigable laborer in the temperance cause, Rev. John Marsh. It is worth a basket full of the *yellow-covered trash* which is published in your city by some *Christian* book-venders. A few thousand of these Temperance Tracts, revised to suit the times, would do good if scattered among the young. Don't forget the picture on the cover of "old Put and the Wolf," with dog and musket.

Woodstock Academy (its charter dates in the year 1800,) is now in a flourishing condition. Mr. Patterson, the Principal, is spoken of as a good scholar and a most able teacher. Miss Wilder, Assistant and Teacher of Music, &c., is also gaining an excellent reputation. A more quiet, healthy place can scarcely be found in New England. The Academy and boarding-house are located in a beautiful spot at the head of the street, on high ground, overlooking a landscape of some thirty miles in extent. Two or three small lakes may be seen in the valley about two miles distant, surrounded almost entirely by groves, mostly of evergreens.

Arrangements are being made in Woodstock for a Fourth of July celebration. It can hardly be expected to equal that of last year, with so many distinguished persons present; but they mean to do the best they can. Various speakers are invited, who will discuss as they choose any or all of the moral and political topics now "up." It is to be held, as last year, in the Grove, about two miles east of the center of the town.

There is great joy in this part of the State at the prospect of having a railroad to connect with the Willimantee and Hartford road *south*, and the Southbridge and Blackstone road *north*. This new road, when completed, will form the connecting link of the most *direct land route* from New York to Boston, and will be some *twenty miles* nearer than any other now traveled. It will be built, it is expected, by the end of next year.

The Independent is well spoken of, and the articles on "Politics and the Pulpit" have been generally read. I have yet to see the first person who has read it, who does not approve the position taken by your * contributor.

WINDHAM COUNTY.

June 20th, 1850.

For the Independent.

BENJAMIN WOOLSEY DWIGHT, M. D.

Died at Clinton, on Saturday May 18th, at 4 o'clock, P. M., of pleurisy terminating in congestion of the brain, Dr. B. W. DWIGHT, the second of seven sons of the late Prest. Dwight, at the advanced age of 70 years and three months. He was born at Northampton, Mass., on Feb. 10th, 1780. At the age of 19 he was graduated at Yale, in the class of which Profs. Silliman, Kingsley, and Ives of that College were members, and whose semi-centennial anniversary occurred at the last Commencement. He was appointed tutor shortly afterwards, but from ill health was unable to accept the appointment. His chosen profession was that of medicine, the study of which he pursued at Philadelphia under the celebrated Dr. Rush. He resided a few years as a medical practitioner at Catskill, and there and elsewhere acquired a good name for himself as a surgeon and physician, but was compelled ere long on account of continued ill health to change both his employment and residence. His usefulness and happiness at this period of his life were greatly impaired by dyspepsia. This disease, so peculiarly American, was not then known as now; after thoroughly studying its origin, symptoms and cure, he presented two elaborate essays on the subject to the Connecticut Academy of Arts and Sciences, which they published, and which were republished also in England: the first essays ever written, it is believed, on this disease, or at least the first which enlightened the public mind concerning its true nature and treatment, as now commonly understood.

On leaving Catskill he became a hardware merchant in New York; but during the war of 1812 left the city, and after a short time, established himself a second time in Catskill, where he remained 14 years as a merchant. He was an elder in the Presbyterian church under the care of the Rev. Dr. Porter, and distinguished himself by his intelligence, promptness and activity as a Christian. He was in the habit of delivering addresses on various subjects, conducting large Bible classes, and giving instruction on Sabbath evening to the colored people of that village, then quite numerous, who called him "*their* minister." To his venerable pastor he always delighted to render honor and aid, in whose absence he was regarded by both pastor and people as the leader and guide of the church. His memory is still fragrant in that village after nearly a quarter of a century, as it is wherever he has been known, as the memory of the good man whose whole effort in life seemed to be, "to do justly, to love mercy, and to walk humbly with God."

In April, 1831, he removed to Clinton, Oneida Co., where he has since resided. He was very soon appointed Secretary and Treasurer of Hamilton College, which offices he held and adorned until his death. His talents as a financier were of the highest order; and in all business transactions he was noted for his exactness, promptness, prudence and integrity. How few have managed so many and so great pecuniary interests and trusts, up to threescore years and ten, with so much wisdom and energy, and yet have been perfectly free, like him, from fault, and even from a single breath of slander and reproach. A nobler business-man could not be sketched even as an ideal. As a member of society and of the church he was a man of note among all his acquaintance, for his modesty, delicacy, and gentleness, his perfect justice and honesty, his reliableness in all times of responsibility and trial, his compassionateness toward those in want and woe, and his exceeding humility. Not an instance of even seeming vanity or pride has ever been discovered in him by one who in the constant intimacies of private life, has seen him at every possible angle of observation for more than thirty years. And yet while abounding in meekness and humbleness of mind, he was remarkably independent and decided in his opinions, being, however, from his great love of peace and his desire to do no harm to his neighbor, very reserved and cautious in the utterance of his opinions. His favorite scenes were those of a revival, in which his heart always dilated with heavenly rapture; and that preaching which was most awakening and impressive, was what he always most craved and enjoyed. He was also tender-hearted. To the slave in his bondage, or when fleeing from the sorrows of oppression, he was a devoted, prayerful and beneficent friend.

In family worship it has been his habit for many years to read the Scriptures in the original Greek; and after thus reading through again and again the New Testament, he read also the Septuagint many times through, making various comments as he proceeded, and noting down in manuscript many exegetical observations.

He resembled his father, whom he greatly revered, in many striking particulars, indeed in every thing but the scope and sweep of his imagination.

They were alike in love of statistical detail, of anecdote and incident, of doctrinal discriminations, of scientific knowledge: in solemn thoughtfulness and tender feeling, in decision of character and executive energy. Indeed, had it not been for the carelessness of his nurse in his infancy, who emptied a basin of cold water upon him while sleeping in the cradle, which threw him into the most violent convulsions ending in the phthisic, from which he suffered to the end of his days, he would, it is supposed from what he often said, have entered like his father the office of the ministry or the kindred sphere of the Christian educator. By such slight and incidental causes are our destinies and those of others in numbers uncounted, shaped and altered.

He was longer at home and more intimate with his father, than any of his brothers, and by him chiefly the facts detailed in the life of Dr. Dwight, prefixed to his Theology, were furnished. It has been for a long time his cherished hope that he might devote a year at least to the work of preparing a new and fuller life of Prest. Dwight, for which he had much material, which he longed for time and strength to systematize for publication.

To him and his brother Sereno E. Dwight, who was for a time President of Hamilton College, and who raised the Permanent Fund on whose procurement the continued existence of the College depended, the preservation of its finances and through them of the College itself, has been often justly ascribed by those acquainted with the history of the Institution.

But it was at his home, in whose tranquil retirement he found his chief delights, that his excellence was most conspicuous and lovely: a home unvisited by death until now, for thirty-five happy years, though embracing eight members in its endeared circle.

His favorite books for daily reading during the last few years have been Edwards' Works, for which he always had a deep spiritual relish, and his Greek Testament. During the past two years it has been a kind of daily religious instinct with him to repeat on first rising in the morning, the verse so beautiful of itself, and still more beautiful to his friends as evidence of the habitual themes of his meditation.

"O what amazing joys they feel
While to their golden harps they sing;
And sit on every heavenly hill
And spread the triumphs of their King."

Though more energetic and active than most men by many years younger than himself, his own death had been for the past ten years a common topic of his thoughts, as an event which he deemed to be near at hand, and for which he strove to be always prepared.

Thus in the fullness of his days this good man was taken to his rest, to the God of his fathers, who for many generations, have with their descendants with scarcely an exception been worshipers of Jesus.

His sickness was exceedingly brief and painful; when the crisis came it came suddenly, contrary to previous medical expectation. In the derangement of mind which supervened, he had no consciousness of his situation, and was not able to add any dying testimonies to the many rich evidences of his preparation for an exchange of worlds, furnished by a profession of godliness of nearly forty years' duration.

The concourse at his funeral was uncommonly large, many coming from adjacent towns to manifest their respect for his many virtues, and his public services while living. A funeral sermon was preached in the College chapel by Prest. North, from Mark 6: 50. His remains sleep in the College cemetery, there to rest till the last trump shall sound, and wake the dead.

MISCELLANEOUS.

Peace as a River.

Isaiah 48: 18.

BY GEORGIANA M. SYKES.

Not like the *cloud*, whose misty fold
Gathers around some mountain hight:
Its graceful wreaths are thin and cold,
Ever most dim to nearest sight.
Its golden haze decks sunlit skies,
Or glows beneath the setting day;—
But night shall dim its glorious dyes,
The wind shall drive it far away.

Not like the *shower*, whose freshening drops
Wake to new life the sun-parched day,
Whose rustle in the tall tree-tops
Sends heart-thrills to each quivering spray:—
Though rainbows rise to span the scene,
Though grateful songs its welcome speak,
Sinking from sight that crystal sheen
To-morrow thou in vain may'st seek.

Not like the *brook*, whose onward rush,
So full of sparkling, noisy glee,
Awoke from emulous birds a gush
Of ringing wild-wood ecstacy:—
Alas for flowers, that, on its bank,
Hang their bright heads, and, drooping, die!
The summer's sun its waters drank,
And now its pebbly bed is dry.

Not like the *wave*, whose measured swell
Breaks gently on the silver sand,
Or, gathering might beneath the wing
Of tempests, smites the echoing strand:
Wave after wave may seek the shore,
And on their wealth of waters urge.
A few brief hours—then turns the tide,
And backward rolls the inconstant surge.

But like a *river*, calm and clear,
A stately river, full and free,
Whose broad expanse, serenely spread,
The blue sky's mirror well may be,
Yet with a steady current's force
Is ever hastening to the sea:—
No vexing wind, no ebbing tide,
No shallow sources quickly dried,
Have power to stay its onward course:
Such is the peace thine heritage shall be,
Peace like a RIVER *given thy God to thee!*

CROSSING THE ATLANTIC.

[The following familiar journal, not designed by the writer for publication, will give our readers a very correct idea of a voyage across the Atlantic. It is from the pen of a New York merchant, who is on a dry goods' exploring expedition. Verily, a prudent man, before starting on such a voyage, would wish to be secured at least a dry berth, no segar smoke, and that the captain should with spy-glass in hand look sharp for icebergs.]

"*Wednesday, April* 3, 1850. Left Boston at 12 o'clock, with fair wind and bright sky, full of passengers, say 150. With many of them I am acquainted, and with one of them I have crossed before. All, apparently, feel well, and all predict a rapid run to Halifax. Soon after leaving the wharf I found the captain removing our places at the dinner table; and those of us who had taken some trouble to get good places remonstrated with him, but he answered in so cross a manner that we were glad to back out at once. I made up my mind that our captain was not a very agreeable person, and soon found he had the reputation of being very uncivil. Some that were standing by said he was drunk, and he appeared very like it.

"*Thursday, April* 4. A change has come over the weather, and over the feelings of the passengers. The wind is directly ahead, and the weather very cold and rainy. Our bright hopes are dashed, not to the ground, but into 'the deep, deep sea.' Oh, how cheerless the ship is to-day, not a comfortable spot on board; passengers are sea-sick and *home-sick*; more of the latter than the former, I believe—I am included among both classes. I find that I have not brought warm clothing enough with me. I ought to have another overcoat, overshoes, and a blanket. A passenger offered me a coat, which will help me. I go to bed, but not to sleep. Oh, for a visit of 'kind nature's sweet restorer, balmy sleep.'

"*Friday, April* 5. Wind still ahead, but the weather rather brighter; and as we are likely to reach Halifax this morning, there is considerable excitement, and pen and paper are in demand to write home. The excitement on seeing land, and the bustle and confusion make it almost impossible to compose oneself to write. What a cold country it appears to be about Halifax. The ground is covered with snow, and one is glad to get away even to go to sea. This afternoon is again cold and unpleasant, wind ahead, and it either snows or rains all the time. All retire melancholy and sick.

"*Saturday, April* 6. The same story about the weather. We have every prospect of a long passage. Oh, the sea; the restless, stormy sea! Can it be possible that any go to sea for pleasure? Some may say so, but it can't be true. Give me the land, my home; and others may roam abroad. I am wretched, and feel like the dove from Noah's ark, that could not find a place to rest upon. My state-room is wet and not fit to stay in; the forward cabin wet and cold as Greenland, and the saloon too full for comfort to a sick person. There is one more place on deck called the fidler, where, if a person can stand segar smoke thick enough to cut, he can stay dry; but segar smoke to a sick person, Oh, 'tis horrible to think of.

"*Sunday, April* 7. Weather ditto, ditto, ditto. Prayers ordered and bell rung, but orders countermanded; sailors cannot be spared. I am without courage or ambition, and believe that Robinson Crusoe's exile was very comfortable compared with this. I have not spoken to a passenger who does not think that not the least regard is had to comfort on board these ships. If those new American steamers prove safe, they will go full of passengers. I have made up my mind to return in one if possible.

"*Monday, 8th.* The weather is still cold, but the wind at last is fair, and we are going rapidly, so that our hopes are not quite so drooping as before. About noon large pieces of floating ice were seen and afterwards a number of large icebergs. Towards night more and more are seen and soon a field of ice, reaching as far as the eye can reach, both north and south, without any opening, so that we have to put the ship about and retrace our way. After sailing about an hour in the direction from which we came, we find a belt of ice has completely enclosed us, and great excitement is produced, as night is approaching, when it will be very dangerous to be near the ice. Our captain determines to go through this ice, as indeed there is nothing else left for us. As we approach it, the engine is stopped, that the wheels may not be broken, and our headway just carries us through. We now stand towards the south and after an hour or so are out of danger from the ice. I find the excitement produced by our dangerous position has completely cured sea-sickness for the time being.

"*Tuesday, 9th.* This morning the ship is standing on her course again, having changed during the night after going south three or four hours. The morning is rather pleasant, and the passengers generally feel much better. There is much talk about the icebergs, and all feel glad that we are clear of them, but I doubt whether many have thought to thank God for our safety. he dangers of the sea are certainly great, and unless protected by God, little could man do for his own safety. If we could at all times feel that we are in God's hands, and be willing to trust ourselves with him, and be contented with what he prepares for us, we should be much happier; but we are always anxious and fearful, and are not willing to trust God. I retire to bed, but not to sleep. Oh, that I could enjoy one good night's rest, but sleep forsakes my eyelids and I toss about in my berth for hours together, and the consequence is, that I have a great deal of headache. This night the wind blows fiercely, and the sea is rough, but our ship is large and strong, and seems able to combat almost anything.

"*Wednesday, 10th.* Wind fair and day pleasant. «I feel much better, and hope to be so the rest of the voyage. We are 1530 miles distant from Liverpool, not quite half way there, but I hope more than half our time has passed.

"*Thursday, 11th.* A bright, fair morning, wind fair, and sails set. We are going very fast, and hope to be in Liverpool Tuesday morning. Afternoon rainy, so that we cannot say that we have yet had one whole day fair.

"*Friday, 12th.* Rain this morning, but wind fair. Clear in the afternoon, passengers feel pretty well and are out on deck. The tables are now nearly full, and a good allowance of 'wittals' is taken on board by the passengers generally. Most every day we see new faces, as if we had taken on board new passengers; but, poor fellows, they have been confined to their berths, and one by one are getting up to come on deck, when it is not very rough.

"*Saturday morning, 13th.* Bright and beautiful, much the finest we have had. The wind is fair but the sea is rough, and as the ship is getting light, she tumbles about much more than when we started. It is difficult to walk the deck without reeling from one side to the other.

"*Sunday, 14th.* Clear morning and wind fair. The captain read prayers, and I was in hopes we should have a sermon, as we have a minister on board, but we are disappointed. This day appears a little different from the others, inasmuch as there are no cards or other games played, but there seem few whose hearts are turned towards God. I do not myself think as much of Him and of my duty as I should. A person's mind is easily led from thinking about religion when away from home.

"*Monday, 15th.* This day is our last on board. We are now in the Channel, and expect to reach Liverpool during the night. Soon we shall cease to think of one another and shall be scattered far and wide. We have on board natives of many countries, all anxious to reach their places of destination. Some are going to Ireland, some to Scotland, some to Germany, and others to other countries. My heart is fixed on home. When shall I reach it again? When see my wife and my children? My dear ones! I hope we shall meet again in health and safety. Adieu, good ship, good as far as safety is concerned. Adieu, my (not very civil) captain; I trust we shall not make a passage together again. Adieu to you, Mr. Leech, the very civil and kind first officer, may you soon have command of a good ship yourself. Adieu, my fellow-passengers; our passage as it regards the weather has been unpleasant, but we have had some pleasant moments together; may we not forget each other when our interests and our several destinations part us. Above all, we ought to be thankful to God that we are brought thus far in safety. Adieu to you, my friend from Ireland; we may never meet again, but I shall not forget you nor your country; as you have been friendly to me, may you never want a friend.

"*Tuesday morning, 16th.* At anchor in the river, a few hundred yards from the wharf. A steamer alongside to take us off, and all is bustle to get the luggage ready. Soon we shall be off. Three cheers! and now good-bye."

A Puzzle for Philemon.

Rev. Dr. Eli Noyes, the distinguished Hebrew scholar of the Free-will Baptists, and now pastor of the Roger Williams Church in Providence, writes to the *Morning Star* an interesting account of a modern Onesimus whom he had "begotten," not in *his* "bonds," but amid the joyful feelings of one who has escaped from a bondage worse than death. Perhaps some of the signers of the letters to Mr. Webster have been so long strangers to the feeling of spiritual parentage, that it would be idle to appeal to such sensibilities as Paul expressed to Philemon. But there are thousands of Christian *pastors* to whom no casuistry *could* confute the candid conclusion of Mr. Noyes.

A FUGITIVE FROM SLAVERY.

"Yesterday we baptized, in the Roger Williams Church, a man, who recently escaped from one of our States, where he was held in slavery. Now, we suppose it was right enough for the church to receive him to fellowship upon a profession of his faith, and for us to baptize him; even cheerfully, we understand, do the same. But what are we to do with him now? Some of our great men, statesmen, divines, &c., have been calling us back "to our constitutional duties," which they say require us to send the fugitive back to his master. Now, we wish to be good, peaceable and obedient citizens. We by no means wish to favor any fanaticism that would destroy our glorious union. We wish to act deliberately, rationally and charitably in this affair, and yet we do not see how we can send our brother back into slavery; for, to tell the plain truth, he wont go, and should we advise him to do so, and send a letter by him, as Paul did by his convert, Onesimus, he would only doubt our friendship, and we are confident no modern Philemon of the south would receive our epistle from his hand. Well, considering that the man has been sold four times, and has had a pretty decent quantum of flogging, we cannot blame him. He does not believe that even his profession of Christianity would shield him from the awful lash, for Philemon of late has become fearfully partial towards all runaways, saint and sinner—brother according to the flesh, and brethren according to the Spirit, must share the same fate from his implacable hand. Upon the whole, we conclude that we shall not send our brother back into slavery till God gives us another Bible, from which we do not read, "Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates, where it liketh him best; thou shalt not oppress him." Deut. 23: 15, 16. No, we shall not send him back till God effaces the last sentiment of humanity which he has written with his own finger upon our hearts. Neither shall we let any one take him away. We believe our brother is about as safe among us as he would be in Canada. Though many of us are great peace men, yet we think it would be a very difficult affair indeed for any gang of manstealers to kidnap and carry off our friend."—E. N.

Once.

BY L. K. WILLIE.

"Did you ever attend the theater?" said a young man to a blue-eyed maiden, who hung on his arm as they promenaded the streets of New York one mild evening in October. The cheek of the lady crimsoned with a blush as she answered the interrogatory in a negative, and added: "My mother has taught me from childhood that it was wrong to attend such places." "But your mother formed perhaps improper prejudices, from exaggerated accounts given by others: for I have often heard her say she never attended one in her life." And he spoke eloquently of the drama, comedy, and tragedy; and dwelt with pathos on the important lessons which we there learn of human nature. "Go with me once," said he, "and judge for yourself." Persuasion and curiosity triumphed over the maternal precept and example, as she hesitatingly replied, "I'll go but once." She went, and in that theatre a charm came over her like the one which the serpent sent forth from his dovelike eye. She went again, and again, and from that house of mirth and laughter, she was led to one from the portals of which she never returned.

Around a center table, where an astral lamp was shedding its mild light, sat three young ladies; the one held in her hand a pack of cards. At the back of her chair stood a young gentleman, who for years had successfully resisted every effort made by his companions, to induce him to learn the characters on cards. "Come," said she, "we need one to make our game; play with us once, if you never play again." Her eye, cheek and lip, conspired to form an eloquent battery, which sent forth its attacks upon the fortress of good resolutions, in which he had long stood secured, until it fell like the walls of an ancient city, when jarred by the fearful battering ram. He learned the cards and played. A few weeks afterwards, I was passing his room at a late hour, and a candle was shedding its dim light through the window. Since that time I have looked from my chamber nearly every hour of the night, "from close of day till morn," and seen that light, faintly struggling through the curtains that screened the inmates of that room from every eye save His which seeth alike, in darkness and at noonday. Gaming brought with it disease, and death came, just as he had numbered the half of his three score years and ten. During his last hours, I was sitting by his bedside, when he fixed on me a look which I shall never forget, and bade me listen to his dying words. "I might have been a different man from what I am, but it is too late now. I am convinced that there is a state of existence beyond the grave; and when I think of the retribution which awaits me in another world, I feel a horror which language is inadequate to describe." These were among the last words he ever uttered.

The junior class of a southern college had assembled in a student's room, to spend the night in riot and debauch. Amid that crowd was one who had never recited a bad lesson since his matriculation. In his studies he was head and shoulders above his class. That day he had failed. A shade of deepest gloom came over him, and he was indescribably melancholy. But the wine and jest passed round, while himself felt like Lucifer in Eden, where all was joy and gladness around him. Said a classmate, "Come Bob, quaff this bumper, and it will make you feel as bright as a hermit's lamp." The tempter whispered in his ear, "drink once and forget the past. A similar occasion will never return." A powerful struggle seemed going on in his mind for a moment; but at last he silently shook his head, and retired to the grove, gave vent to his feelings in a flood of tears. That boy never drank—not even once. He took the valedictory! is now D.D., and President of a College. Once! Once! Oh, on this slender pivot, hath turned for weal or woe the destiny of many a deathless spirit! Cæsar paused but once on the banks of the Rubicon; but it was a pause like that which nature makes when she is gathering her elements for the desolating tornado. Eve ate the forbidden fruit but once, and her countless posterity have felt the fearful consequence resulting from that rash act. Reader! remember once!

Live Freight from the Red Sea.

An English paper gives the following account of the live freight which was brought by the steamer Ripon from Alexandria to Southampton, in addition to the East Indian Embassy described in our last paper.

"The Ripon brought home a collection of birds and beasts from Ethiopia, Abyssinia, and other parts of the world. There were a fine young lion and leopard, a wild hog, a pair of pelicans, three eagles, a gazelle, three lynxes, two musk cats, a Sahara ibex (a goat with magnificent horns), a number of kangaroo rats a little larger than English mice, of a very light brown color, and remarkable for the length of their hind as compared with their fore legs, several Cashmere goats, a wild cat rather larger than a domestic one, marked like a leopard, with a beautiful head. There were also a number of venomous serpents and gigantic lizards; several of the cobra capellas were as big round as a man's wrist. The beasts, birds, and reptiles were attended to by several grim and picturesque-looking Arabs and Abyssinians, many of the former with large grisly beards. Among them were two African serpent charmers; one of the latter was a lad, a strange little shriveled-face fellow, who caused much amusement by his comic manners, his grotesque dress, and daring handling of the beasts and reptiles. In each of his ears were two brass bed-curtain rings, his trowsers did not reach below his knees, and he wore a pair of large Wellington boots. His legs and boots appeared like two mahogany posts in a pair of leathern buckets. He played with, and teased the most savage of the beasts and reptiles, with the most daring intrepidity; but the most extraordinary performances of this youthful charmer, were with the venomous serpents, at the request of the Admiralty agent; and for the trifling *backsheesh* of a silver sixpence, for which he made a profound and slave-like salaam, he exhibited his power over the serpent tribe to the writer of this notice when he went on board the Ripon, in Southampton docks.

He took out the cobra capellas from a box, fondled with them, kissed their heads and mouths, held them in his mouth, irritated them apparently to madness by scratching them on the back, and even suffered them to bite him without experiencing any apparent injury. It was a singular sight to see one of these serpents irritated, standing firmly on a small portion of his tail while the body was forming graceful curves, and it was preparing to spring upon the boy with its mouth open and its fangs quivering.

The greatest curiosity, however, brought by the Ripon was the Hippopotamus. The one brought home in the Ripon is a male specimen, in good health, about ten months old, and 500 lbs weight. It fed on milk and rice, about 80 pints daily of the former, and the latter was consumed both boiled and raw. A number of cows and goats were kept on board the Ripon to supply the milk."

GIVING OF THANKS.—It was one of the peculiarities of Mr. Clarke, in performing the duty of what is usually termed "saying grace," not to do it in the language of petition as asking a blessing, but in the strain of general thanksgiving, alleging as his reason, that a mistaken idea originated and continued the practice. "The food," he observed, "is already blest, and will bless and nourish us; all the graces which the Bible demands and enjoins to be exercised for temporal benefits, may be summed up in the term *gratitude*: hence, I *thank* God before, as well as after the meal." This view of the subject was prominently brought before his mind by the absurd request of a man who, "wiser than the elders," once said to him, on joining the dinner-table, "Uncurse this food for us, Mr. Clarke," imagining, in the sufficiency of his ignorance, that it was under the curse of Him whose every creature is good, and thankfully to be received. "That is a strange hymn of Charles Wesley's," Mr. Clarke observed, (in continuation of the above subject,) "where he says,—

"'Enslaved to sense, to pleasure prone,
We trembling taste our food;'

he must surely, just then, have fallen out with God, with his works, and with man, to have written thus."—*Everett's Adam Clarke Portrayed.*

HEAVEN'S BANK.—Carlyle says there are many millionaires whose note of hand will go to any length in the streets of London, and to whom in Heaven's Bank the stern answer is, "No effects."

ROYAL ANTI-TRACTARIANISM.—We hear that a change in the staff appointed to superintend the education of the youthful heir to the throne of these kingdoms is likely, in consequence of the determination of her most gracious Majesty and her royal Consort to prevent the indoctrinating the mind of youthful royalty with those exaggerated Church principles (so called) which have in times gone by, been attended with such mournful consequences.—*Church and State Gazette.*

EFFECT OF FAMILIARITY.—It is too often the case, that familiarity with objects of beauty or